



THE SIKH HISTORY OF DELHI

*(A Research Work Under the Aegis of
S.G.P.C. Sikh Mission, Delhi)*



ABINASH MAHAPATRA



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Prefaced by

Sardar Surinder Pal Singh Samana

*(Hon. Incharge of S.G.P.C. Sikh Mission Delhi, unit of Dharam
Parchar Committee, Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar Sahib)*

The Author's Introduction By

Dr. Jasleen Kaur

*(Mrs. Punjaban 2019 & Assistant Professor at Guru Hargobind
Khalsa College of Education, Gurusrar Sadar, Ludhiana, Punjab)*



Publication Bureau
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The Person who executes pious deeds is rewarded with a very magnificent appellation from Akal Purakh Sri Waheguru Ji & one who executes evil doers gets universally defined as a demon.

(Quote from Sri Bachittar Natak penned by Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj in Sri Dasam Granth Sahib Ji)



**Publication Bureau
Punjabi Global Foundation, Odisha Chapter.**

The Punjabi Global Foundation is founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Satguru Sri Guru Nanak Dev Ji Maharaj i.e., "Sarbat ka Bhalla" (Wellbeing for All). The Odisha Chapter of Punjabi Global Foundation came into effect on 1st of July, 2020 with Mr. Abinash Mahapatra (Well Recognized Sikh Historian & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities.

Title of the Book

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The Author

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Dedication

Wholeheartedly, I dedicate this Book to my Life's Cherished

Sarbjeet Kaur Sarabi



Date - 07/11/2020

ਨਾਨਕਸਾਹੀ ਸੰਮਤ ੫੫੨ (੨੨ ਕਤਕ, ਕਤਕ ਸੁਦੀ ੧੦)

ਅਬੀਨਾਸ਼ ਮਹਾਪਾਤਰਾ ਦੁਆਰਾ ਲਿਖਤ "The Sikh History of Delhi" ਪੁਸਤਕ ਦਾ ਪਰਸਤਾਵਨਾ

ਸਿੱਖ ਧਰਮ ਦਾ ਇਤਿਹਾਸ ਬਹੁਤ ਵਿਸ਼ਾਲ ਹੈ। ਇਸ ਧਰਮ ਦੇ ਬਾਨੀ ਵੱਲੋਂ ਲੋਕਾਈ ਨੂੰ ਵੰਡੇ ਗਏ ਸੰਦੇਸ਼ ਕਾਰਨ ਦੁਨੀਆਂ ਦਾ ਕੋਈ ਵੀ ਇਨਸਾਨ ਸਿੱਖ ਧਰਮ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋਏ ਬਿਨਾਂ ਨਹੀਂ ਰਹਿ ਸਕਦਾ। ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਜੋ ਇਸ ਧਰਮ ਦੇ ਬਾਨੀ ਹਨ, ਨੇ ਲੋਕਾਈ ਨੂੰ ਕੂੜ ਅਤੇ ਪਾਖੰਡ ਵਿੱਚੋਂ ਕੱਢਣ ਲਈ ਉਦਾਸੀਆਂ ਕੀਤੀਆਂ। ਇਹ ਉਦਾਸੀਆਂ (ਯਾਤਰਾਵਾਂ) ਨਾ ਕੇਵਲ ਪੰਜਾਬ ਤਕ ਹੀ ਸੀਮਿਤ ਸਨ ਸਗੋਂ ਭਾਰਤ ਦੇ ਵੱਖ ਵੱਖ ਹਿੱਸਿਆਂ ਤੇ ਬਾਹਰਲੇ ਪ੍ਰਦੇਸ਼ਾਂ ਤਕ ਵੀ ਕੀਤੀਆਂ ਗਈਆਂ। ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਆਪਣੀਆਂ ਉਦਾਸੀਆਂ ਰਾਹੀਂ ਲੋਕਾਈ ਨੂੰ ਤਾਰਦੇ ਹੋਏ ਦਿੱਲੀ ਵੀਖੇ ਪਹੁੰਚੇ। ਇੱਥੇ ਵੱਖ ਵੱਖ ਸਥਾਨਾਂ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਯਾਦ ਵਿੱਚ ਵੱਖ ਵੱਖ ਗੁਰੂ ਘਰ ਬਣੇ ਹੋਏ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿੱਚੋਂ ਗੁਰਦੁਆਰਾ ਨਾਨਕ ਪਿਆਉ ਅਤੇ ਮਜ਼ਨੂ ਕਾ ਟਿੱਲਾ ਆਦਿ ਵਰਣਨਯੋਗ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਛੇਵੇਂ, ਸੱਤਵੇਂ, ਅੱਠਵੇਂ, ਨੌਵੇਂ ਅਤੇ ਦਸਵੇਂ ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਨੇ ਵੀ ਦਿੱਲੀ ਵਿਖੇ ਚਰਨ ਪਾਏ। ਇਨ੍ਹਾਂ ਹੀ ਨਹੀਂ ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ

ਸਾਹਿਬ ਅਤੇ ਸਿੱਖ ਰਾਜ ਦੇ ਬਾਨੀ ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਵੀ ਦਿੱਲੀ ਵਿਖੇ ਹੋਈ । ਇਸ ਤਰ੍ਹਾਂ ਦਿੱਲੀ ਦਾ ਸਥਾਨ ਸਦਾ ਹੀ ਸਿੱਖਾਂ ਲਈ ਬਹੁਤ ਮਹੱਤਵਪੂਰਨ ਰਿਹਾ ਹੈ । ਇਹ ਅਸਥਾਨ ਆਸਥਾ ਦੇ ਪ੍ਰਤੀਕ ਹੋਣ ਦੇ ਨਾਲ ਨਾਲ ਅੱਜ ਵੀ ਬਦਸਤੂਰ ਲੋਕਾਈ ਨੂੰ ਪਿਆਰ ਅਤੇ ਸਰਬ ਸਾਂਝੀਵਾਲਤਾ ਅਤੇ ਸੇਵਾ ਦਾ ਸੰਦੇਸ਼ ਦੇ ਰਹੇ ਹਨ । ਅਬੀਨਾਸ਼ ਮਹਾਪਾਤਰਾ ਦੀ ਇਹ ਪੁਸਤਕ "The Sikh History of Delhi" ਸਿੱਖ ਇਤਿਹਾਸ ਨੂੰ ਬਾਖ਼ੂਬੀ ਪੇਸ਼ ਕਰਦੀ ਖੋਜ ਭਰਪੂਰ ਕਿਤਾਬ ਹੋ ਨਿੱਬੜੀ ਹੈ ।

ਮਹਿਜ਼ 22 ਸਾਲ ਦੀ ਉਮਰ ਦੇ ਨੌਜਵਾਨ ਵੱਲੋਂ ਸਿੱਖ ਇਤਿਹਾਸ ਲਈ ਕੀਤਾ ਗਿਆ ਇਹ ਕਾਰਜ ਸਹਿਜੇ ਹੀ ਲਾਭਦਾਇਕ ਅਤੇ ਪ੍ਰਸੰਸਾਯੋਗ ਹੈ । ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀਆਂ ਯਾਤਰਾਵਾਂ ਤੋਂ ਲੈ ਕੇ ਬਾਬਾ ਬਖ਼ੋਲ ਸਿੰਘ ਦੇ ਦਿੱਲੀ ਦੇ ਲਾਲ ਕਿਲ੍ਹੇ ਉੱਤੇ ਖ਼ਾਲਸੇ ਦਾ ਝੰਡਾ ਫਹਿਰਾਉਣ ਤੱਕ ਇਹ ਪੁਸਤਕ ਸਿੱਖ ਰਾਜ ਦੇ ਵਿਜੈ ਨਾਦ ਦੀ ਹਾਮੀ ਭਰਦੀ ਹੈ ।

ਅਬੀਨਾਸ਼ ਮਹਾਪਾਤਰਾ ਦੀ ਮਿਹਨਤ ਅਤੇ ਲਗਨ ਦੀ ਪ੍ਰਸੰਸਾ ਕਰਦੇ ਹੋਏ ਮੈਂ ਕਾਮਨਾ ਕਰਦਾ ਹਾਂ ਕਿ ਉਹ ਸਿੱਖ ਇਤਿਹਾਸ ਅਤੇ ਫ਼ਲਸਫ਼ੇ ਬਾਰੇ ਅਜਿਹੀਆਂ ਹੋਰ ਖੋਜਾਂ ਜਾਰੀ ਰੱਖਣਗੇ ।

ਸੁਰਿੰਦਰ ਪਾਲ ਸਿੰਘ ਸਮਾਣਾ

ਇੰਚਾਰਜ ਸਿੱਖ ਮਿਸ਼ਨ ਦਿੱਲੀ

ਐਸ ਜੀ ਪੀ ਸੀ ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ




THE ENGLISH TRANSLATION

Date - 07/11/2020
Nanakshahi Samwat 552
(22 Katak, Katak Sudi 10)

PREFACE FOR THE BOOK "THE SIKH HISTORY OF DELHI" AUTHORED BY ABINASH MAHAPATRA

The Sikh History has been acknowledged to be very vast. None in this world can sustain without getting influenced by the Sikh Religion because the founder of this religion has conveyed the message of humanity. To free the mankind from the grasps of hypocrisy and falsehood, Guru Nanak Patshah Ji started making Udasi which were not restricted to the land of Punjab, rather they comprised the various states of India and beyond as well (abroad). Evolving the masses from the clutches of negativities during His Udasis, Guru Nanak Patshah Ji reached the state of Delhi. Various Gurdwaras have been built in the memory of Guru Sahib at different places including Gurdwara Nanak Piao and Majnu ka Tilla. Apart from this, the Sixth, Seventh, Eighth, Ninth and the Tenth Guru Patshah Ji have also set their footprints in the state of Delhi. Even the ninth Sikh Guru, Guru Tegh Bahadur Sahib and the founder of Sikh Empire, Baba Banda Singh Bahadar Ji were also martyred in Delhi. Hence, the state of Delhi has always been very significant to the Sikhs. Apart from being symbolic representations of Sikh



Heritage, the Sikh Gurdwaras are ceaselessly conveying the message of love, universal communion & selfless service to the mankind.

This book by Abinash Mahapatra, “The Sikh History of Delhi” is an authentic and well-researched book on the Sikh History of this state. The research performed for the Sikh History by a young man aged only 22 years is highly appreciable and commendable. This book demonstrates every single aspect starting from Udasi of Guru Nanak Sahib Ji to the hoist of Nishan Sahib on Red Fort by Baba Baghel Singh Ji, thus echoing the triumph of Sikh Raaj.

I wholeheartedly appreciate the hard work and dedication of Abinash Mahapatra & wish that he continues to do such research work on Sikh History & Philosophy ahead in his life.

*Surinderpal Singh Samana,
Incharge, Sikh Mission Delhi,
S.G.P.C., Sri Amritsar Sahib.*

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It gives me supreme pleasure to acknowledge Sardar Surinder Pal Singh Samana (The Hon. Incharge of S.G.P.C. Sikh Mission, Delhi) without whose kindest assistance & guidance, this research work was almost reminiscent to be unaccomplished.

My earnest & hearty gratitude to Panj Sahiban & Gurdwara Management Board of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), Members of Punjabi Global Foundation & Sikh Gurdwara Parbandhak Committee Bihar (S.G.P.C.B.).

The afore mentioned Panthic Dignitaries have always stood by me under all circumstances for accomplishing my mission of Sikh Historical Research Work and Nishkam Sikh Dharam Parchar Seva all across the globe for the renaissance of Khalsa Raaj.

May the Grace of Akal Purakh Sri Waheguru Ji Befall on All.

*Guru Panth Da Daas,
Abinash Mahapatra.*




AN INTRODUCTION TO DELHI SIKH HISTORY

An in-depth knowledge of Sikh History is not only a gain of wisdom rather it enriches the necessary morals that must be implemented in daily lives and in this respect, the knowledge of Sikh History enriches the morality of a person to the pedigree of a superlative degree and the person himself / herself thus, turns out to be an ideal for the entire mankind.

According to the historical legends as recorded in the Revenue Department of Delhi, this state derives its name from the name of a king, Maharaja Dhilu Ji who used to reign the region during 1st Century B.C. The names by which the city has been perceived is mostly likely due to the countless prejudices & sleazes accredited to his attributes.

Not only this city has been a centre of the succession of mighty empires and powerful kingdoms, the greeneries, the flora and the fauna have sanctified the aura and hence, it can be presumed that perhaps these alluring natural elements have drawn many saints and spiritually enhanced personalities to this region including the visits of Sikh Guru Sahiban.

As per the Sikh Antique Chronicles, the soil of Delhi was fortunate to caress the footprints of Pehli Patshah Jagatguru Dhan Dhan Sahib Sri Guru Nanak Dev Ji Maharaj, Chhevin Patshah Jagatguru Dhan Dhan Sahib Sri Guru Har Gobind Ji Maharaj, Satvey




Patshah Jagatguru Dhan Dhan Sahib Sri Guru Har Rai Ji Maharaj, Athwey Patshah Jagatguru Dhan Dhan Sahib Sri Guru Har Krishan Ji Maharaj, Nauwey Patshah Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj and finally of Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj.

Subsequent to Dasam Patshah Ji, His wives Mata Sundri Ji and Mata Sahib Kaur Ji dwelled in the state of Delhi, the memories of which are still standing to speak the glorious history. Apart from all these, the ancient city is also soaked with the sacred blood of many thousands of Sikh Souls including the Ninth Sikh Guru who was beheaded under Aurangzeb.

The martyrdom of Hazur Nauwey Patshah Ji is considered as an unparallel sacrifice in the global religious chronicles and then it was fearless Sant Sipahi Baba Banda Singh Ji Bahadur - Guru da Banda, the first establisher of Khalsa Raaj who was martyred under immense torments along with his son Baba Ajay Singh Ji in his infantile age of 4.5 years old.

Then was the influx of Baba Baghel Singh Ji who encamped in Delhi with 30,000 soldiers in the year 1783 and established the Khalsa Raaj by constructing Historically Commemorative Gurdwara Sahib at all the Historical Sites pertaining to the visit, stay and cremations of Guru Sahiban Ji in this state under infinite gigantic and strenuous exertions.

Baba Jassa Singh Ramghariya & Baba Jassa



Singh Ahluwalia emanated further for reestablishing the Khalsa Raaj by installing Nishan Sahib on the Red Fort and liberating the inhabitants from the dictatorial and forbidding clutches of Mughal, thus making the renaissance of theology, The Right to Freedom of Consciousness as established by Nauwey Patshah Ji in the year 1665 by attaining martyrdom.

Hence, this ancient city and the Sikh Religion have a Love - Hate context of relationship, enduring for a time period since the past hundred years. The consequent chapters of this book will explain the visits of the Sikh Gurus and the unexplored Sikh Historicity of the state of Delhi in apt which aims for the Nishkam Sikh Dharam Parchar across the globe.

***Waheguru Ji ka Khalsa
Waheguru Ji ki Fateh***

*Guru Panth Da Daas,
Abinash Mahapatra.*

President – Punjabi Global Foundation (Odisha Chapter)

Member – Sikh Gurdwara Parbandhak Committee Bihar (S.G.P.C.B.)

**Executive Member – Sri Guru Nanak Dev Ji Religious & Charitable Trust,
Jagannath Puri (Odisha).**



THE SIKH HISTORY OF DELHI

Jagatguru Dhan Dhan Sahib Sri Guru Nanak Dev Ji Maharaj is the embodiment of ultimate truth & superlative consciousness, comprehensive of eternal bliss, the forever radiant and supreme than greatest of all the beings prevalent in this cosmos, even engrossing the demi gods. The consecrated lotus feet of Hazra Hazur Baba Nanak Shah Ji are the sanctuary of liberation where an individual perceives and accomplishes the tetra integral virtues of spiritual evolution.

Under the command (Huqum) of Akaal Purakh Sri Waheguru Ji, Zahira Zahoor Baba Nanak Shah Ji has got manifested on earth to preach the message of serenity and equivalence, through trio faced concept of Kirat Karo, Vandh Chhako and Naam Japo. In a first glimpse of Hazur Sachey Patshah Ji, whose face has been heavenly imbued with charismatic resplendent glow, a persona gets void of all the inner persisting atrocities, thus securely whirling across the worldly ocean.

For accomplishing the assigned heavenly mission, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj took Udasi (Spiritual Journeys) encompassing almost 25 years of His lifespan in which He trailed across the entire globe to free the mankind from the shackles of religious hypocrisy, blind beliefs, social atrocities and to convey the message of truth as conveyed by Akaal Purakh Sri

Waheguru Ji to eradicate all the adversities through His Huqum, to which we perceive as Dhur ki Bani. Panjve Patshah Jagatguru Sahib Sri Guru Arjan Dev Ji Maharaj has penned the verse regarding “Dhur ki Bani” in Raag Sorathi Mahela 5, Ang 628 of the Eternal Master, Jagatguru Sahib Sri Guru Granth Sahib Ji Maharaj,

ਸੋਰਠਿਮਹਲਾ ੫ ॥

SORATHI MAHELA 5


ਧੁਰਕੀਬਾਣੀਆਈ ॥ ਤਿਨਿਸਗਲੀਚਿੰਤਮਿਟਾਈ ॥

DHUR KI BANI AAYI ॥ TINNI SAGALI CHINT MITAAI ॥

(The Juncture when the Bani of Primordial Lord emanates, all the anxieties and adversities get extinct).

During His Udasi in various regions of the North Indian states, Hazur Sachey Patshah Sahib Sri Guru Nanak Dev Ji Maharaj caressed the soil of Delhi, accompanied by Bhai Mardana Ji in the month of June, corresponding to the year of 1505. The terrain seemed eager to welcome her golden guest while the scarlet petals tinted their green ribs. The soul of the birds felt humming all day to express their ecstasy, for the Master of the Universe getting stepped into their province.

Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj and Bhai Mardana Ji got sedentary in a garden stationed on the state's outskirts. Currently, this place lies on the Grand Trunk Road outside the Sabji Mandi. Here Guruji




observed some travellers sedentary along the pathway copiously fatigued and thirsty. The Benevolent Master instructed Bhai Mardana Ji to pluck the strings of the Rabab and thus commences His Shabad.

The Divine Melody and the resplendent Prophetic outlook of Guru Sahib Ji had such a profound impact on the mindsets of the locals as well as the travellers that in a few jiffies, the crowd near Guru Sahib Ji was akin to a swarm of bees humming around the bee hive. Some Islamic as well as Hindu saints were also present. Precious jewels and ample sum of money were bestowed which were later distributed by Bhai Mardana Ji as commanded by The Benevolent Master.

A few jiffies surpassed by conversing with the masses and the saints. Then ensues The Compassionate Master towards a well nearby, fetched water and even quenched the thirst of the hordes present. The owner of the garden was also contemporary during that instance. He proffered his garden to commemorate a Shrine in the memory of Hazrat Baba Nanak Shah Ji, the one to whom he had accepted his Master and dedicated his entire life for service at His Consecrated Feet.

Guru Maharaj Ji appointed one of His devout disciples (Nanakpanthi) as a missionary in charge of this shrine to nourish the hunger and quench the thirst of those who are itinerants and local inhabitants alike. In this

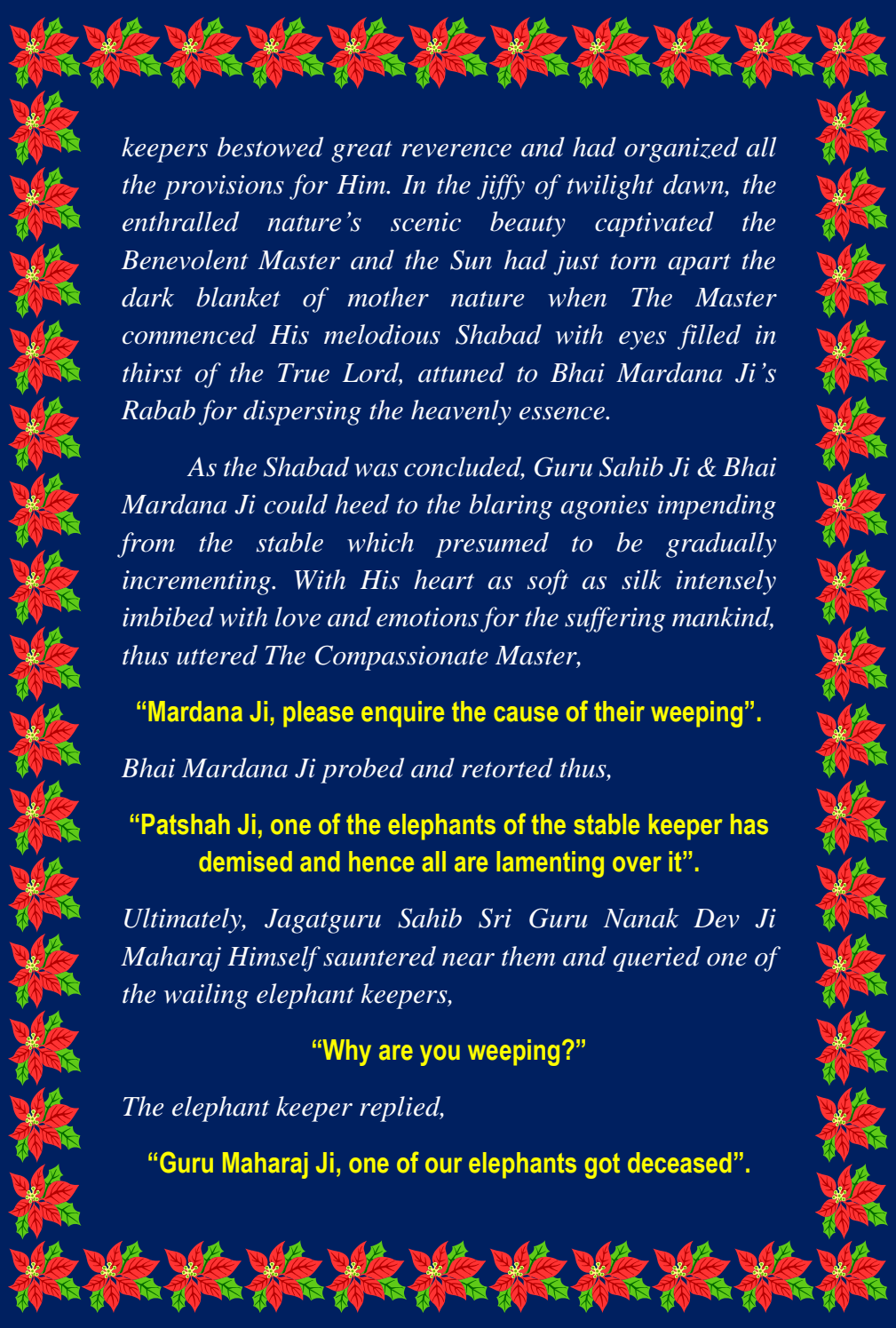


Guru Ghar (Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj da Ghar), the itinerants were provided all kinds of necessities be it be eatables, fluids, medical assistance or any other Seva as sought and thus, this spot presumed to be defined as a heaven of peace for them.

The Guru Ghar was under the administration of the appointed in charge (Nanakpanthi) and his descendants till the upsurgence of Khalsa Raaj. Soon after the Khalsa Raj was established by Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj and Jaagti Jyot Jagatguru Sahib Sri Guru Granth Sahib Ji was declared as the Eternal Guru for the Sikhs, the Nanakpanthi Shrine was transformed into a Magnificent Sikh Historical Heritage named as Gurdwara Sri Nanak Piao Sahib Ji.

Currently, the Gurdwara Sahib is being administered by Delhi Sikh Gurdwara Management Committee (D.S.G.M.C.) and till date, the artefacts of Hazur Sachey Patshah Ji are preserved which includes the Historical Well from which Amrit is distributed by the Sevadaar on various occasions and even a small portion of Garden reflected in the Gurdwara Premises is none other than the remnant of the same Garden where Guru Patshah Ji & Bhai Mardana Ji were sedentary.

Sauntering in an exodus from garden, Guru Maharaj Ji ensued towards the elephant stable of Sikander Shah where He halted for a night. The elephant



keepers bestowed great reverence and had organized all the provisions for Him. In the jiffy of twilight dawn, the enthralled nature's scenic beauty captivated the Benevolent Master and the Sun had just torn apart the dark blanket of mother nature when The Master commenced His melodious Shabad with eyes filled in thirst of the True Lord, attuned to Bhai Mardana Ji's Rabab for dispersing the heavenly essence.

As the Shabad was concluded, Guru Sahib Ji & Bhai Mardana Ji could heed to the blaring agonies impending from the stable which presumed to be gradually incrementing. With His heart as soft as silk intensely imbibed with love and emotions for the suffering mankind, thus uttered The Compassionate Master,

"Mardana Ji, please enquire the cause of their weeping".

Bhai Mardana Ji probed and retorted thus,

"Patshah Ji, one of the elephants of the stable keeper has demised and hence all are lamenting over it".

Ultimately, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj Himself sauntered near them and queried one of the wailing elephant keepers,

"Why are you weeping?"

The elephant keeper replied,

"Guru Maharaj Ji, one of our elephants got deceased".



Hazur Sachey Patshah Ji then probed,

“The elephant belonged to the king who has no dearth of finance / wealth. If one gets dead, he can opt for acquisition of 10 more. Why do you lament for it?”

The elephant keeper responded,

“Though the demised elephant is of the king, but he will rinse his fury on us accusing us guilt for this stance. Secondly, this was the only livelihood for us without which our sustenance will be amply bothersome.”

Voicing such distressful words, the elephant concierge along with his family wailed and wept inordinately. Eyeing their pitiable conditions, the Ever-Benevolent Master, Hazur Sachey Patshah Ji queried,

“Stay Tranquille O Women, Children and Brothers. If the elephant gets back to its life, then won't you lament !”

All those who were weeping and wailing replied,

“We will be impended with boundless joys. But till date, the lifeless has never been alive again”.

Jagatguru Dhan Dhan Sahib Sri Guru Nanak Dev Ji Maharaj grinned & responded,

“Life and death are the will of the True Lord. It is He who is the originator, nourisher and demolisher of all lives even of minutest microbes predominant in this universe”.




*Saying so, Hazur Sachey Patshah Ji instructed the
beneath words to the Elephant Concierge,*

**“Move your hands on the head of the elephant and utter
Waheguru in its ossicles.”**

*Abiding to the words of Hazra Hazur Baba Nanak
Shah Ji, when the elephant caretaker brought the voice
into actions, to everyone’s bewilderment, the elephant
wide opened its eyes, stretched his body and mounted up.
Oscillating its ears like a fan and tearful eyes, the elephant
went to Guru Sahib Ji and bowed at His Feet. The message
of elephant getting back to life spread like a wild fire and
was a great bolt from the blue not only for the masses but
also for the emperor, Sikander Shah.*

*The imperial veterinary doctor was also a
contemporary witness of this stance and hence when the
news was conveyed to the emperor, the majestic
messengers were sent yet again to confirm whether an
astonishing Darvesh had really made the elephant alive.
When the confirmation message was conveyed to Sikander
Shah, his incredulity knew no bounds. Unable to endure
confined to his palace walls, the hard-hearted emperor
rushed to Guru Maharaj Ji and queried,*

**“Are You the Elahi Darvesh who performed the
unexpected miracle of getting my dead elephant
revitalized? This elephant implies to be my preferred
through which I tour my entire kingdom and beyond”.**



Heeding to the words of emperor Sikander Shah, Hazur Sachey Patshah Ji responded,

“The rheostat of lifespan executes according to the command of the True Lord. I implored and He bequeathed clemency upon these sobbing elephant caretakers”.

The king asked,

“If You plead again, will the mammoth deacease? If it is in genuineness, then let this mammoth perish”.


With a grin on face and glare amidst brows, Hazur Sachey Patshah glanced to the sky and enunciated,

“He is the benefactor, upholder and destroyer of all lives”.

Post to a few junctures of Guru Maharaj Ji’s articulation, the mammoth fell to the ground getting demised, thus leaving its mortal coils. The emperor as well as the spectators were bemused on such an ongoing. Being astounded for few jiffies, the emperor said,

“Now grant it with revival and demonstrate Your marvel”.

Zahira Zahoor Baba Nanak Shah deprived to the terms of Sikander Shah and thus he charged for his arrest. It was in the month of July corresponding to the year 1505 while Sachey Patshah Ji was in the regal custodial. Abruptly, the nature started casting its profanity on the state and devastation / obliteration was inferenced all around. The mountains presumed to have turned wrong




side up, the disdainful stalwarts hastened to the ground and the night commenced to blaze with the thunderstorms and lightening. The rivers flooded in such a manner that the entire aura seemed drowning in the state.

The all engrossed the biotic world started perceiving that The Day of Divine Virgince has emanated. At that instance, the chief religious advisor of the Sikander Shah named Sheikh Nizam along with some Sufi saints were in profound reflection. Sheikh Nizam could visualize the cause of such obliterations all around and got to perceive the practical cause of it. He instigated the Sufi Saints to escort him to Sikander Shah to whom he conveyed the underneath penned lines,

“Badshah Ji, the Darvesh is not a fanatic and is Elahi Noor. His seizure is triggering such annihilations across the kingdom. If He is not liberated, then the whole kingdom is certain of getting razed down to ground.”

Emperor Sikander Shah instantaneously beckoned the penitentiary sentries and investigated about the attributes of Guru Sahib Ji. The regal guards retorted each and every single aspect of how Guru Maharaj is reciting Divinely Melodious Bani filled with supreme essence and was serving the suffering prisoners. Even they suggested the emperor of such an attribute of arresting a Darvesh is copiously a coldblooded trait and thus, He should be released at the most primitive.



Sikander Shah rushed to the prison and probed the following lines to Hazur Sachey Patshah Ji,

“You are the Peer of Peers, the supreme of all the Noor(s) prevailing in this cosmos. Then, why didn’t You execute miracles and made the elephant rejuvenate?”

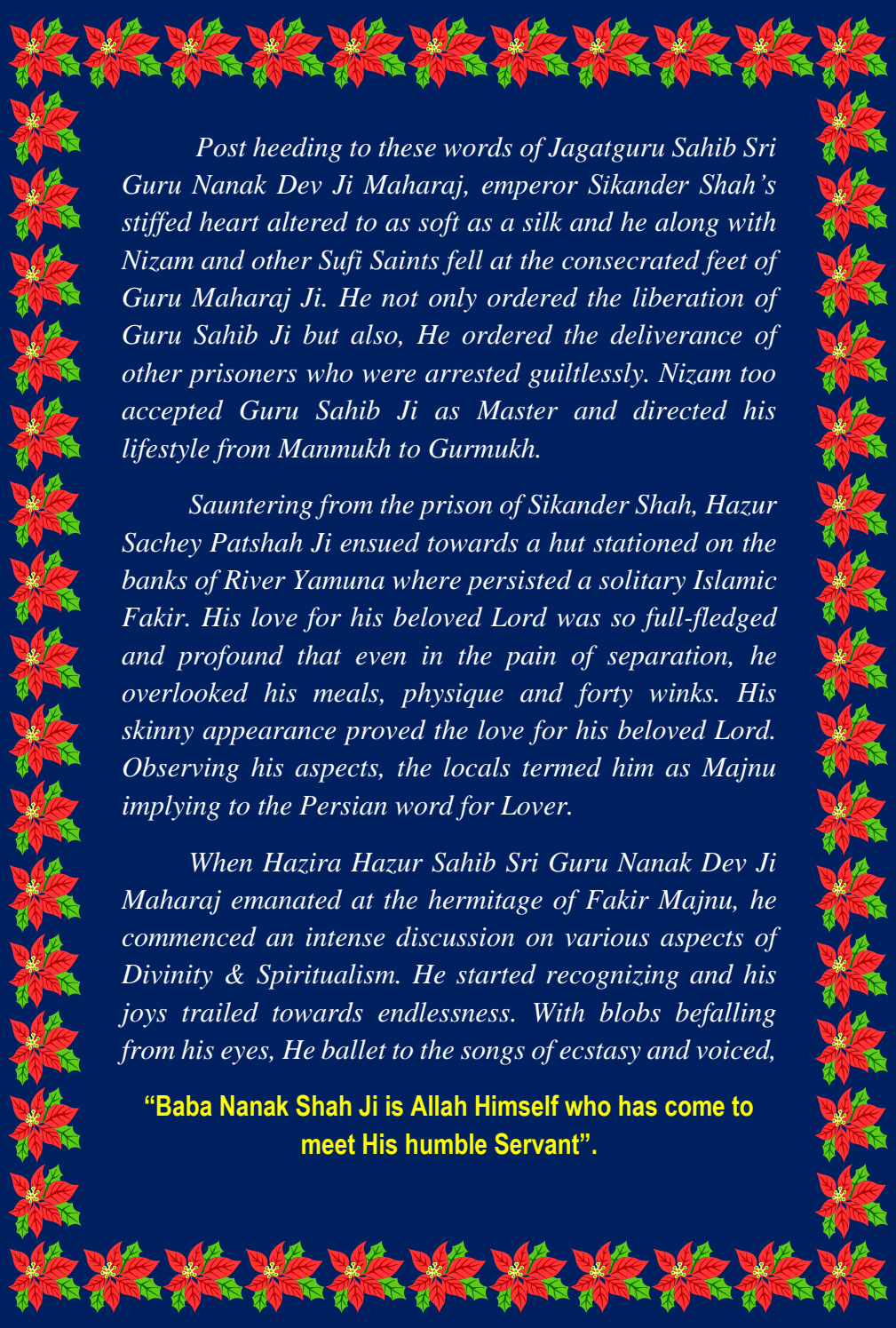
Hazrat Baba Nanak Shah Ji responded,

“Badshah Ji, performing miracles is not a sport. It is possible only under the Huqum of Akaal Purakh Sri Waheguru Ji. As the iron is not fire but one cannot get hold of a heated iron in hand.

On the contrary, one can undoubtedly get hold of fire for few jiffies. Tantamountly, the Lord for the love of His saint bequeaths what His servant seeks for but not once even transmutes the executed deeds.”

The emperor comprehended his blunder and sought mercy. The regal guards too pleaded for clemency and the Ruler of Hearts; the Benevolent Master Hazrat Baba Nanak Shah Ji granted them pardon. The emperor also offered enormous wealth and empathetically urged to accept them as a means of kindest gesture. Even Nizam, the supreme religious advisor urged Guru Maharaj for the same to which He denied and uttered,

“I am in thirst of the True Lord and my heart is throbbing for Him. My ultimate desire relies on the True Lord and beyond this, no single desire is reminiscent for me.”



Post heeding to these words of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, emperor Sikander Shah's stiffed heart altered to as soft as a silk and he along with Nizam and other Sufi Saints fell at the consecrated feet of Guru Maharaj Ji. He not only ordered the liberation of Guru Sahib Ji but also, He ordered the deliverance of other prisoners who were arrested guiltlessly. Nizam too accepted Guru Sahib Ji as Master and directed his lifestyle from Manmukh to Gurmukh.

Sauntering from the prison of Sikander Shah, Hazur Sachey Patshah Ji ensued towards a hut stationed on the banks of River Yamuna where persisted a solitary Islamic Fakir. His love for his beloved Lord was so full-fledged and profound that even in the pain of separation, he overlooked his meals, physique and forty winks. His skinny appearance proved the love for his beloved Lord. Observing his aspects, the locals termed him as Majnu implying to the Persian word for Lover.

When Hazira Hazur Sahib Sri Guru Nanak Dev Ji Maharaj emanated at the hermitage of Fakir Majnu, he commenced an intense discussion on various aspects of Divinity & Spiritualism. He started recognizing and his joys trailed towards endlessness. With blobs befalling from his eyes, He ballet to the songs of ecstasy and voiced,

“Baba Nanak Shah Ji is Allah Himself who has come to meet His humble Servant”.

Fakir Majnu attained spiritual bliss by the grace of The Benevolent Master and his hut turned out to be a place of pilgrimage named “Majnu ka Tilla” where saints, fakirs, yogis and spiritual scholars visited to seek the blessings of Hazur Sachey Patshah Sahib Sri Guru Nanak Dev Ji Maharaj and were profoundly influenced. One of the prominent Sufi Saint who accepted Guru Sahib Ji as His Master was Sajjadanishin who was a devout follower of Hazrat Nizamuddin Auliya.

From the domicile of Faqir Majnu, Guru Maharaj Ji subsequently ensued towards the present-day Indian State of Uttar Pradesh. The impact of Sachey Patshah Sahib Sri Guru Nanak Dev Ji Maharaj was so profound & precise that even post to hundreds of years getting surpassed, His words still echo in the state of Delhi. Badshah Darvesh, Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has penned the underneath verses in the praise of Pehli Patshah Ji,

ਚੋਪਈ ॥

CHAUAPAI ॥

ਤਿਨਇਹਕਲਮੋਧਰਮੁਚਲਾਯੋ ॥ ਸਭਸਾਧਨਕੋਰਾਹੁਬਤਾਯੋ ॥

TIN IEH KAL MO DHARAM CHALAAYO ॥ SABH SAADHAN
KO RAAHU BATAAYO ॥

**Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj dispersed the
essence & germinated the seeds of Dharam (righteousness) in the**

**Iron age and put the pursuers in the path of the Magnificent True
Lord, Akaal Purakh Sri Waheguru Ji.**

ਜੇਤਾਕੇਮਾਰਗਮੈਆਏ ॥ ਤਹਿਕਬਹੂੰਨਹੀਂਪਾਪਸੰਤਾਏ ॥

JO TAA(N) KE MAARAG MEH AAE ॥ TEHI KABAHOON
NEHIN PAAP SA(N)TAAE ॥5॥

**Those who adhered to the path proliferated by Him, were never
wounded by any depravities. ॥5॥**

ਜੇਜੇਪੰਥਤਾਵਾਂਕੇਪਰੇ ॥ ਪਾਪਤਾਪਤਿਨਕੇਪ੍ਰਭਹਰੇ

JE JE PA(N)TH TAVAN KE PARE ॥ PAAP TAAP TIN KE
PRABH HARE ॥

**All those who got endorsed within His fold were absolved of all
their sins and troubles.**

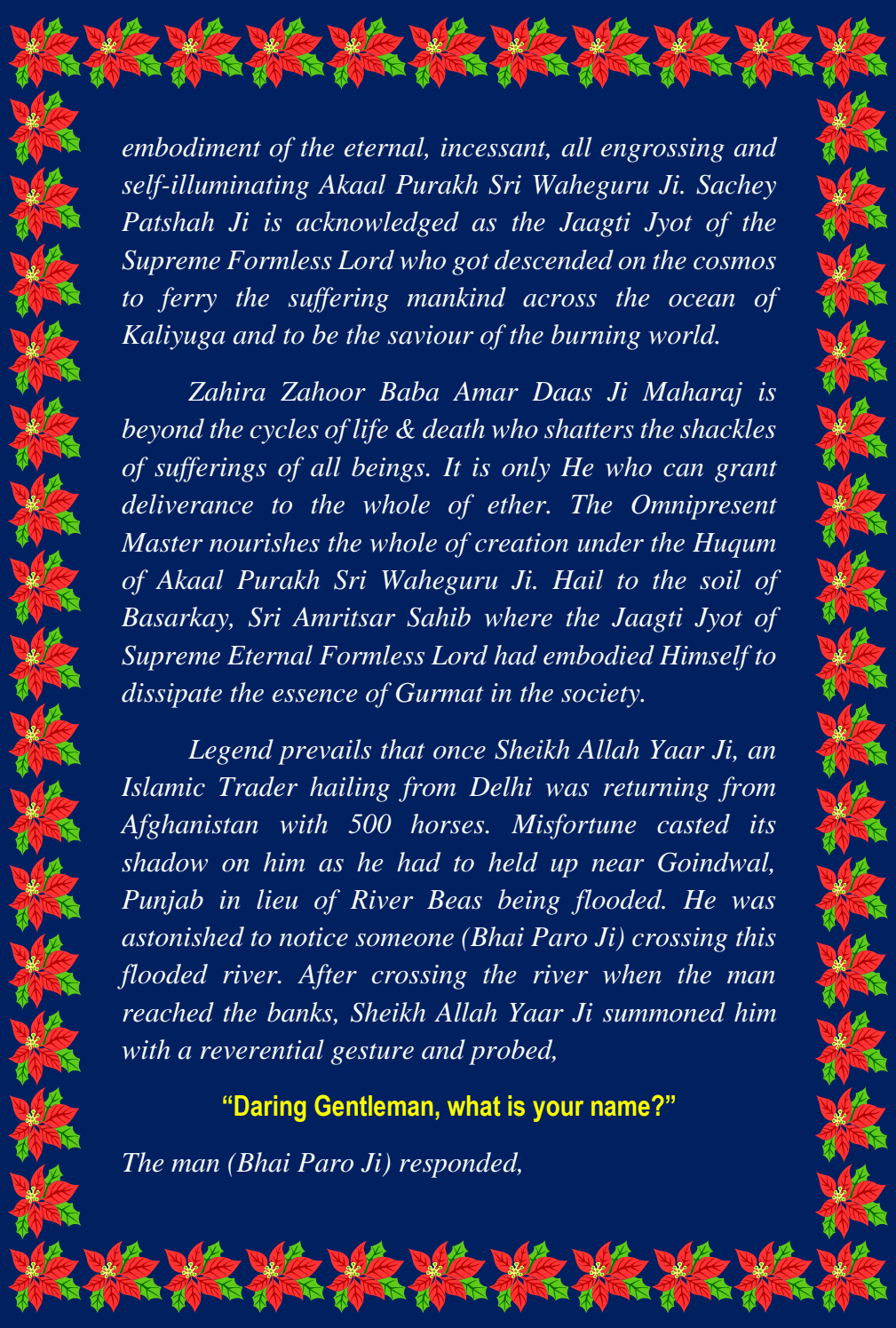
ਦੁੱਖਭੁਖਕਬਹੂੰਨਸੰਤਾਏ ॥ ਜਾਲਕਾਲਕੇਬੀਚਨਾਏ ॥

DHOOKH BHOOKH KABAHOON NA SA(N)TAAE ॥ JAAL
KAAL KE BEECH NA AAE ॥6॥

**Their anguishes and their necessities got inexistent. Even their
wanderings too came to a culmination. ॥6॥**

*** (Verses from Bachittar Natak in Dasam Patshah Ji ka Granth / Sri
Dasam Granth Sahib Ji authored by Kalgidhar Patshah Sahib Sri
Gobind Singh Ji Maharaj) ***

*The golden period upsurges for the state of Delhi
during the epoch of Tiji Patshah Jagatguru Sahib Sri
Guru Amar Daas Ji Maharaj. As a King sheds down his
old robe and adorns with a new one, synonymously, the
Akaal Nanak Jyot was passed on to Hazira Hazur Sahib
Sri Guru Amar Daas Ji Maharaj who Himself was the*



embodiment of the eternal, incessant, all engrossing and self-illuminating Akaal Purakh Sri Waheguru Ji. Sachey Patshah Ji is acknowledged as the Jaagti Jyot of the Supreme Formless Lord who got descended on the cosmos to ferry the suffering mankind across the ocean of Kaliyuga and to be the saviour of the burning world.

Zahira Zahoor Baba Amar Daas Ji Maharaj is beyond the cycles of life & death who shatters the shackles of sufferings of all beings. It is only He who can grant deliverance to the whole of ether. The Omnipresent Master nourishes the whole of creation under the Huqum of Akaal Purakh Sri Waheguru Ji. Hail to the soil of Basarkay, Sri Amritsar Sahib where the Jaagti Jyot of Supreme Eternal Formless Lord had embodied Himself to dissipate the essence of Gurmat in the society.

Legend prevails that once Sheikh Allah Yaar Ji, an Islamic Trader hailing from Delhi was returning from Afghanistan with 500 horses. Misfortune casted its shadow on him as he had to held up near Goindwal, Punjab in lieu of River Beas being flooded. He was astonished to notice someone (Bhai Paro Ji) crossing this flooded river. After crossing the river when the man reached the banks, Sheikh Allah Yaar Ji summoned him with a reverential gesture and probed,

“Daring Gentleman, what is your name?”

The man (Bhai Paro Ji) responded,

“Miyān Ji, my name is Paro”.

Sheikh Allah Yaar Ji probed him astoundingly,

“I have never seen an audacious persona like you. But what made you to earn such risk to cross this flooded river? Is there any urgency at your dwelling?”

Bhai Paro Ji responded,


“I had been to pay obeisance to my Master, Jagatguru Sahib Sri Guru Amardas Ji and I was ferrying across this river to reach Dalla, my native land. My Master’s grace and protection is with me. Hence not only this river but also, I can ferry across oceans. I feel no jeopardy of any trait”.

Hearing such words, the merchant was astounded. Out of enthusiasm, Sheikh Allah Yaar Ji voiced,

“My eagerness and curiosity have increased Bhai Paro Ji. I beg you to take me to your Master. I will be highly honoured to seek refuge at His feet who can instil such courage and faith in the heart of His disciple. My purpose of life will be accomplished thereof”.

Bhai Paro Ji led him to Jagatguru Sahib Shri Guru Amardas Ji Maharaj & at first sight of the Master, Allah Yaar turned His disciple and Guruji uttered,


“Allah Yaar Ji, it is too grim to become a Yaar (comrade) of Allah (God), but it is my assurance that I shall make Allah thy Master and thee His servant”.



Hazur Sachey Patshah Ji directed Sheikh Allah Yaar Ji to establish a Manji at Delhi to proliferate the theology and principles of Sikhi by proclaiming him as a Parcharak for the state of Delhi in the devout presence of Gur Roopi Sadh Sangat. Sheikh Allah Yaar Ji returned to Delhi and abiding to the Huqum of his Master, he transformed the hermitage of Faqir Majnu (Majnu ka Tilla) into Manji Sahib for Parchar which later got transformed to "Gurdwara Majnu ka Tilla".

This Gurdwara Sahib stationed opposite to the Timarpur Colony, beyond Khyber Pass holds an intense relationship with the Sikh History and is being administered / maintained by Delhi Sikh Gurdwara Management Committee (D.S.G.M.C.) which is relentlessly working in the state of Delhi for keeping intact the Gur Maryada and the Sikh Dharam Parchar not only in the Gurdwara(s) but also in every corner of the state and beyond even conferring to the globe.

History prevails that the state of Delhi was visited by Chhevin Patshah, Jagatguru Dhan Dhan Sahib Sri Guru Har Gobind Ji Maharaj during His Spiritual Journeys in the North Indian states. To castigate the oppressors in the combat field, the Eternal Supreme Lord, Karta Purakh Sri Waheguru Ji adorned Himself with Shastar(s) and descended in His Sixth embodiment, recognised as Chhevin Patshah, Jagatguru Dhan Dhan Sahib Sri Guru Hargobind Ji Maharaj.



Miri Piri De Malik, Chhevin Patshah Ji is superior in all aspects who is akin to the moon which when gets illumined, blazes so ferociously that if innumerable floor lamps / night-lights are lit, they will appear glooming in contrary to its brilliance. Referring to the state of Delhi, there perseveres a very vast / magnificent chronicle in context to the visit of Chhevin Patshah Ji, His halt and the commemorative Sikh Heritage prevailing across the state to mark His consecrated footprints.


In the state of Delhi, Chhevin Patshah Jagatguru Sahib Sri Guru Hargobind Ji Maharaj primordially halted at a place which is currently stationed at G.T. Karnal Road and prior to this, Baba Buddha Ji had rested at the same place and overhauled the horses. Hazur Sachey Patshah Ji Himself dug a Sarovar here and on an instance, the Begum of Emperor Jahangir was inferred crossing by. She was intensely attracted by Guruji's Prophetic Disposition and implored,

“Guru Sahib Ji, I plead You for the vigour of my niece Mumtaj Mahal. She has been dreadfully insalubrious since the past few days. Please sanctify her”.

Satguru Ji responded with the underneath words,

“Take a few Amrit from this Sarovar and let her drink. She will be healed at the earliest”.

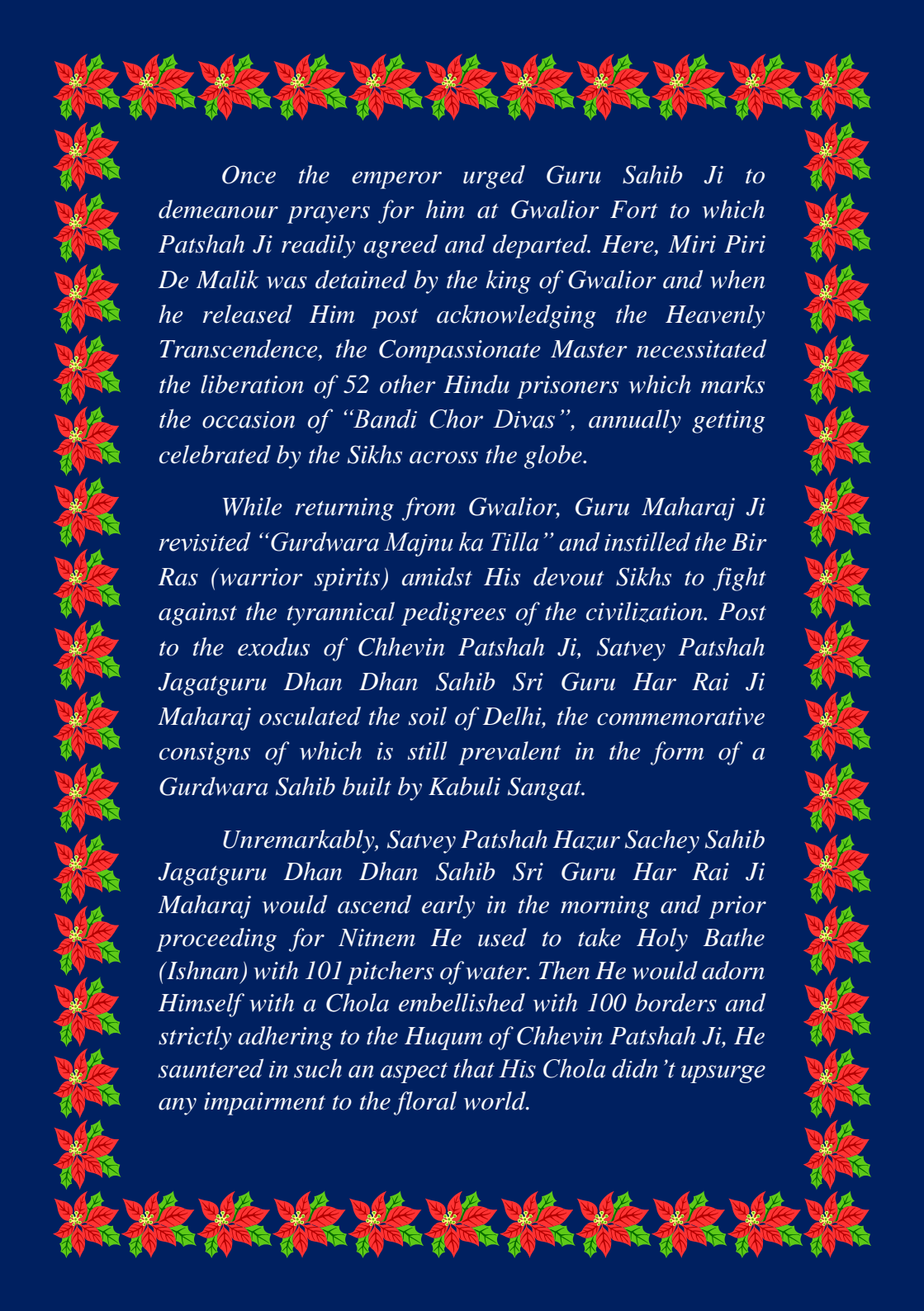
The words of the Master befallen to be precise and Mumtaj Mahal was cured. Emperor Jahangir's joys knew no bounds and he enthusiastically waited for the arrival



of Guru Maharaj. Hazur Sachey Patshah Ji commenced Langar and the Amrit of the Sarovar dug by Guruji was perceived to possess therapeutic properties which healed countless unbeatable hazardous / lethal diseases. Currently, around the Sarovar, there stands a magnificent historically honouring Gurdwara Sahib entitled "Gurdwara Sri Guru Hargobind Sar Sahib" marking the devout visit of Hazur Chhevin Patshah Ji.

The Gurdwara Sahib was later visited by Baba Baghel Singh Ji Dhaliwal who camped here with 30,000 troops on their way to conquer Delhi and re-establish the Khalsa Raaj in the late 1770s. The horses were camped adjacent to the Sarovar Sahib dug by Satguru Shri Guru Hargobind Ji Himself. Stationed prone to NH 1, this Gurdwara Sahib Ji is identical to a heaven for pilgrims where millions halt and attain their elementary provisions be it be Langar Seva or a dwelling to sojourn.


Ensuing a few distances, Miri Piri De Malik Jagatguru Sahib Sri Guru Hargobind Ji Maharaj visited Gurdwara Majnu ka Tilla where He stayed for few days while getting invited by Emperor Jahangir. The emperor had already developed great devotion for Guruji and hence, post meeting Hazra Hazur Sachey Patshah Ji, Emperor Jahangir developed profound friendship with Him and even on an instance, Guru Maharaj Ji protected him from the perilous attack of a vicious tiger.



Once the emperor urged Guru Sahib Ji to demeanour prayers for him at Gwalior Fort to which Patshah Ji readily agreed and departed. Here, Miri Piri De Malik was detained by the king of Gwalior and when he released Him post acknowledging the Heavenly Transcendence, the Compassionate Master necessitated the liberation of 52 other Hindu prisoners which marks the occasion of “Bandi Chor Divas”, annually getting celebrated by the Sikhs across the globe.

While returning from Gwalior, Guru Maharaj Ji revisited “Gurdwara Majnu ka Tilla” and instilled the Bir Ras (warrior spirits) amidst His devout Sikhs to fight against the tyrannical pedigrees of the civilization. Post to the exodus of Chhevin Patshah Ji, Satvey Patshah Jagatguru Dhan Dhan Sahib Sri Guru Har Rai Ji Maharaj osculated the soil of Delhi, the commemorative consigns of which is still prevalent in the form of a Gurdwara Sahib built by Kabuli Sangat.


Unremarkably, Satvey Patshah Hazur Sachey Sahib Jagatguru Dhan Dhan Sahib Sri Guru Har Rai Ji Maharaj would ascend early in the morning and prior proceeding for Nitnem He used to take Holy Bathe (Ishnan) with 101 pitchers of water. Then He would adorn Himself with a Chola embellished with 100 borders and strictly adhering to the Huqum of Chhevin Patshah Ji, He sauntered in such an aspect that His Chola didn't upsurge any impairment to the floral world.



Guru Sahib Ji had under Him 2200 eminent horsemen warriors to annihilate the tyrannical atrocities. Even the fauna would rush towards Sachey Patshah Ji to caress His Lotus Feet, seeking sanctuary for liberation. Satvey Patshah Ji was eternally imbued in the essence of Akaal Purakh Sri Waheguru Ji & tranquilly endured in the state of perpetual bliss. In His Life's tenure, Zahira Zahoor Satvey Patshah Ji Maharaj aimed in inspiring His Sikhs to imbue in the recitation of Gurbani.

Hence, to guide His Sikhs, Guru Maharaj Ji Himself did 7.5 Lakhs Paath of Sri Japji Sahib Ji and 36 Lakhs Paath of Sri Mool Mantar while enduring in the state of eternal bliss. Hence, bowing at His Sacred Feet, one can attain the all-engrossed spiritual treasures / powers. Confining to the state of Delhi, a short yet significant chronicle of Sachey Patshah Ji persists which narrates His own visit and His Son, Ram Rai Ji. The underneath lines will describe these traits in apt.

During His travels, Satvey Patshah Sahib Sri Guru Har Rai Ji Maharaj osculated the soil of Delhi & halted besides present-day Grater Kailash Colony. Gurmat Parchar was at its peak under the august presence of Hazur Sachey Patshah Ji. At the juncture of Guru Sahib Ji's exodus, a Manji Sahib was constructed and the Rights of Seva was bestowed upon Bhai Gonda Ji, a devout adherent / Sikh of Hazur Sachey Patshah Ji belonging to the realm of Kabul (Afghanistan Province).



Post to the civil war upsurged in the year 1989, a huge mass of Afghani Sikh Sangat started migrating to the state of Delhi and settled around this Manji Sahib in the Greater Kailash Colony. Comprehending the dilapidated condition of the 400 years antique boon bequeathed upon them by Satvey Patshah Ji, a Gurdwara Sahib in the year 1993 entitled “Gurdwara Sri Guru Har Rai Sahib Ji” was constructed at the same spot where the Puraatan Manji Sahib maintained by Bhai Gonda Ji persisted.

Secondly, when Hazira Hazoor Jagatguru Sahib Shri Guru Har Rai Ji Maharaj appointed His son Ram Rai Ji to aware Aurangzeb of the Sikh Tenants and Principles (Rehat Maryada), he resided in the Manji constructed by Sheikh Allah Yaar Ji at the hermitage of Faqir Majnu. Post to Ram Rai Ji, this Manji Sahib was visited by Baba Baghel Singh Ji Dhaliwal along with his 30,000 troops and horses for divine renaissance of Khalsa Raaj in the state of Delhi by razing down the oppressors.

According to the Historical Records, it was Baba Baghel Singh Dhaliwal who constructed a small Guru Ghar at this spot entitled as “Gurdwara Majnu ka Tilla”. Subsequent to Baba Baghel Singh Ji, it was Maharaja Ranjit Singh Ji who visited this place, renovated the Gurdwara Sahib and endowed a Jagir, the income from which was used for the conservation of Gurdwara Sahib. Later in 1950, a magnificent Gurdwara was constructed by Delhi Sikh Gurdwara Management Committee.

When the third part of Amritvela galloped, a lurid thunder wholly blazed the sky in all the ten directions. With the breeze as swift as silk and the puddles of rain quenching the thirst of mother earth, the formless supreme eternal Akaal Purakh Sri Waheguru Ji manifested in the form of Athwey Patshah, Jagatguru Dhan Dhan Sahib Sri Guru Har Krishan Ji Maharaj. The divine quintessence, Hazur Sachey Patshah Ji would splendidly pen the Shabad Bani since His infantile days.

The moment when He used to commence rendering the Gurbani Sangeet attuned to His small Siranda (a stringed instrument) with His alluringly melodious voice, the mindsets of the hearers would saunter towards a state of Vairag terminating the trio forms of adversities & distresses. Even those who had a glimpse of Guru Maharaj Ji were imbued in the essence of Elahi. Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj Ji has aptly penned the underneath lines,


ਸ੍ਰੀਹਰਿਕ੍ਰਿਸ਼ਨਧਿਆਈਐਜਿਸਡਿਠੈਸਭਿਦੁਖਜਾਇ ॥

SIRI HARIKRISHAN DHIYAIYE JIS DITTHEY SAB DUKH JAAI ॥

(My Beloved Ones), Evoke Jagatguru Sahib Sri Guru Harkrishan Ji Maharaj, the remembrance of whose scatters all griefs.

(A verse from Chandi Di Vaar present in Sri Dasam Granth Sahib Ji).

Athwey Patshah Jagatguru Dhan Dhan Sahib Sri Guru Har Krishnan Ji Maharaj osculated the soil of Delhi




on the invitation of Raja Mirza Jai Singh Ji who was instigated to do so by Mughal Emperor Badshah Aurangzeb. Hazur Sachey Patshah Ji lodged in the majestic palace and the masses comprising of all religions used to flock around the palace as swarm of bees to have a glimpse of the youngest Guru Maharaj.

It was 25th of March corresponding to the year 1664 that the emperor planned to testify Guruji by putting ornaments clothes and toys on one plate and on the other plate was placed the materials which comprises the attire of a Saint. When these two plates were placed just before the Guru Sahib Ji, He accepted the plate which contained the materials of Saintly Attire while rejected the other. Raja Mirza Jai Singh Ji's joys knew no bounds when He realized the divinity of Sachey Patshah Ji.

The king wished that Hazur Sachey Patshah will narrate a miracle to prove His prophetic realism but the ever-knowing benevolent master getting to acknowledge his cognizance articulated the following,

“Respected Raja Ji, I can never execute any miracle attempting to establish a mirage in desert by going against the command (Huqum) of the True Lord”.

The emperor was bent with shame and pleaded forgiveness to Zahira Zahoor Sachey Patshah Sahib Sri Guru Harkrishan Ji Maharaj. On another instance, Raja Mirza Jai Singh inculcated his Queen to be dressed as a



common employer and get sedentary amongst the others. Then to scrutinize the astuteness of Guru Maharaj Ji, the king asked Him to recognize his Queen amidst the regal workers. Passing through them, Sachey Patshah Ji directly went to the queen & voiced,

“Rani Mata, why are you in a maid's attire?”

Post articulating, Hazira Hazur sat on her lap and the queen bowed in reverence. While Guru Sahib Ji was in Delhi, the epidemic of small pox broke down and countless masses started shedding off their mortal coils. The Raja approached Athwey Patshah Ji and sought His benedictions for the same. To liberate the humanity from grief and suffering, He dipped His Holy Feet and poured the Heavenly Charan Amrit into the Sarovar persisting as a historical commemorative consign.

Adhering to the integral tenant of “Sarbat Da Bhalla”, Guru Sahib Ji earnestly served all the diseased and hence the Hindus termed Him as Bala Pritam whereas Muslims termed Him as Bala Pir. Even Mughal Badshah Aurangzeb got immensely impressed on Guruji's philanthropic conducts. But while endlessly serving the suffering and the ailed, Hazur Sachey Patshah Ji was Himself attacked with the hazardous small pox which begun with the symptoms of high fever.

The pains and ailments which Guruji had to bear made Him to be bed ridden. Bent with sorrows, Mata



*Sulakhani Ji (mother of Sachey Patshah Ji) probed Him
the beneath penned fact,*

**“You are 8th Nanak and the dispeller of all darkness, sorrows
and grief. The entire globe is admiring You and is aware that
one sight of Yours can cure incurable diseases and suffering.
Being the 8th Nanak, how can You be sick now”?**

Hazur Sachey Patshah Ji responded,


**“The one who has come to the earth bearing a Human Body
has to undergo pains, sufferings, sickness and sorrows alike.
The destined is must to happen. Even Guru Nanak Patshah
preached that everyone is within the Huqum of True Lord.
Hence, everyone walks and sustains as per His Command”.**

*Heeding to such words of Zahira Zahoor Sahib Sri Guru
Harkrishan Ji Maharaj, Mata Sulakhani Ji probed,*

**“How can I sustain without You, my son? The moment You
were born to me I was drowning in the ocean of happiness
and I was blessed. But now You are imbibing me into the
bottomless ocean of grief. It will be tantamount to a fish
who will be urged to sustain in the absence of water”.**

Thus was the response of Sachey Patshah Ji,

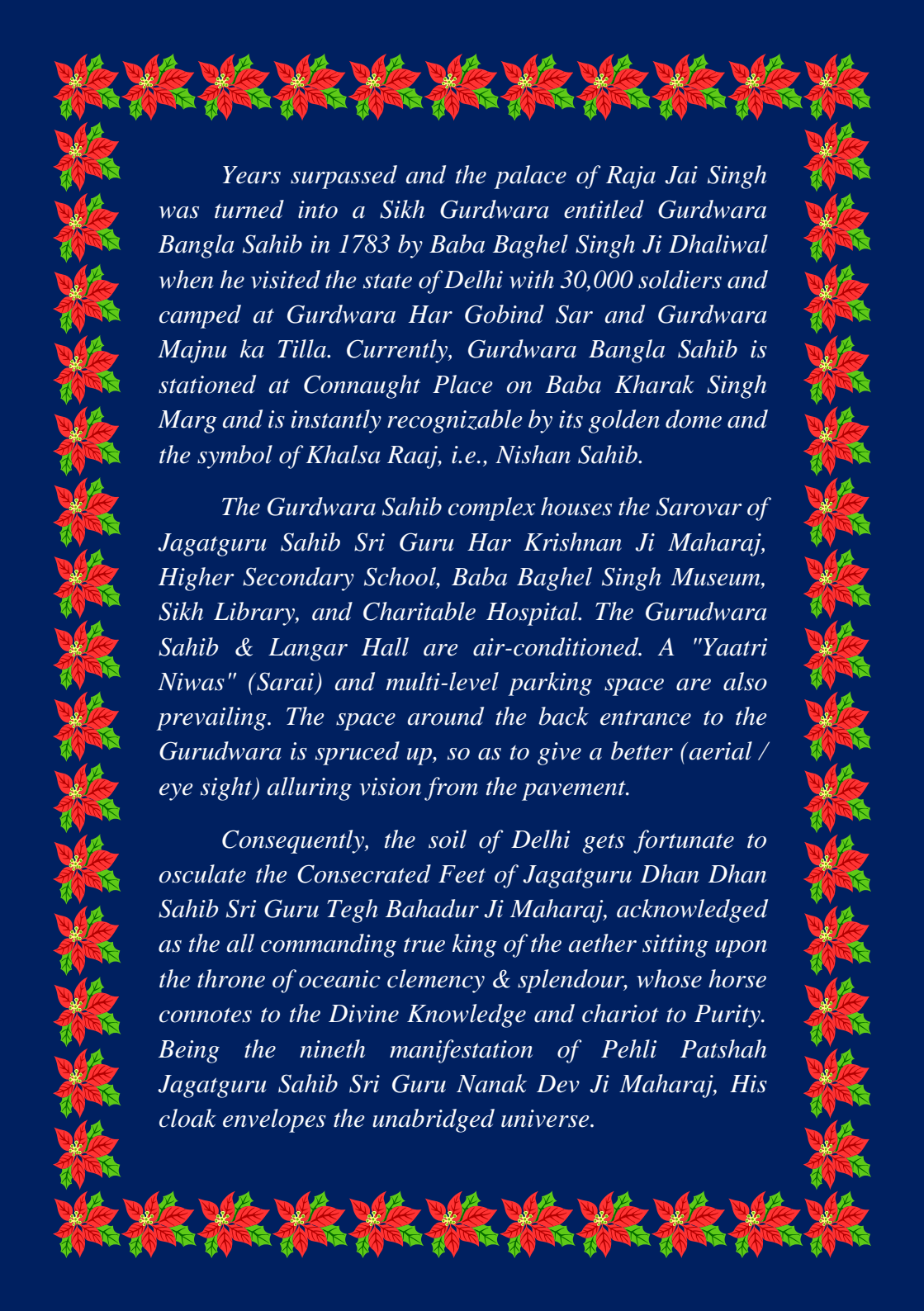
**“This body is mortal and has to be perished. Once you
start understanding life according to the will of the True
Lord, happiness and sorrows will be alike for you. Hence
one should learn to accept the sorrows & joys alike
comprehending them to be the Akaal’s Huqum”.**



Subsequent to few days, Jagatguru Dhan Dhan Sahib Sri Guru Har Krishnan Ji Maharaj isolated Himself and commenced dwelling on the banks of River Yamuna. The Sikhs were bent with grief discerning about the next successor to Gur Gaddi. Guru Sahib Ji placed a coconut and 5 coins on a Manji & by focussing on the next Guru, He performed the holy circumambulation. When the devout Sikhs probed about the next Guru, Hazur Sachey Patshah Ji retorted, "Baba Hai Bakaale".

Unbeknownst to the Sikhs, Hazur Sachey Patshah Ji summoned Bhai Dargah Mal Ji who also served Satvey Patshah Ji and directed him to confer the items of Gur Gaddi to Nauwey Patshah Sahib Sri Guru Tegh Bahadur Ji who was then residing at Baba Bakala. Post to such incidents, Guru Maharaj Ji uttered Waheguru and breathed His last in the year 1664. The place where Guruji was cremated currently stationed beside Bhagwan Nagar Ashram on the Outer Ring Road.

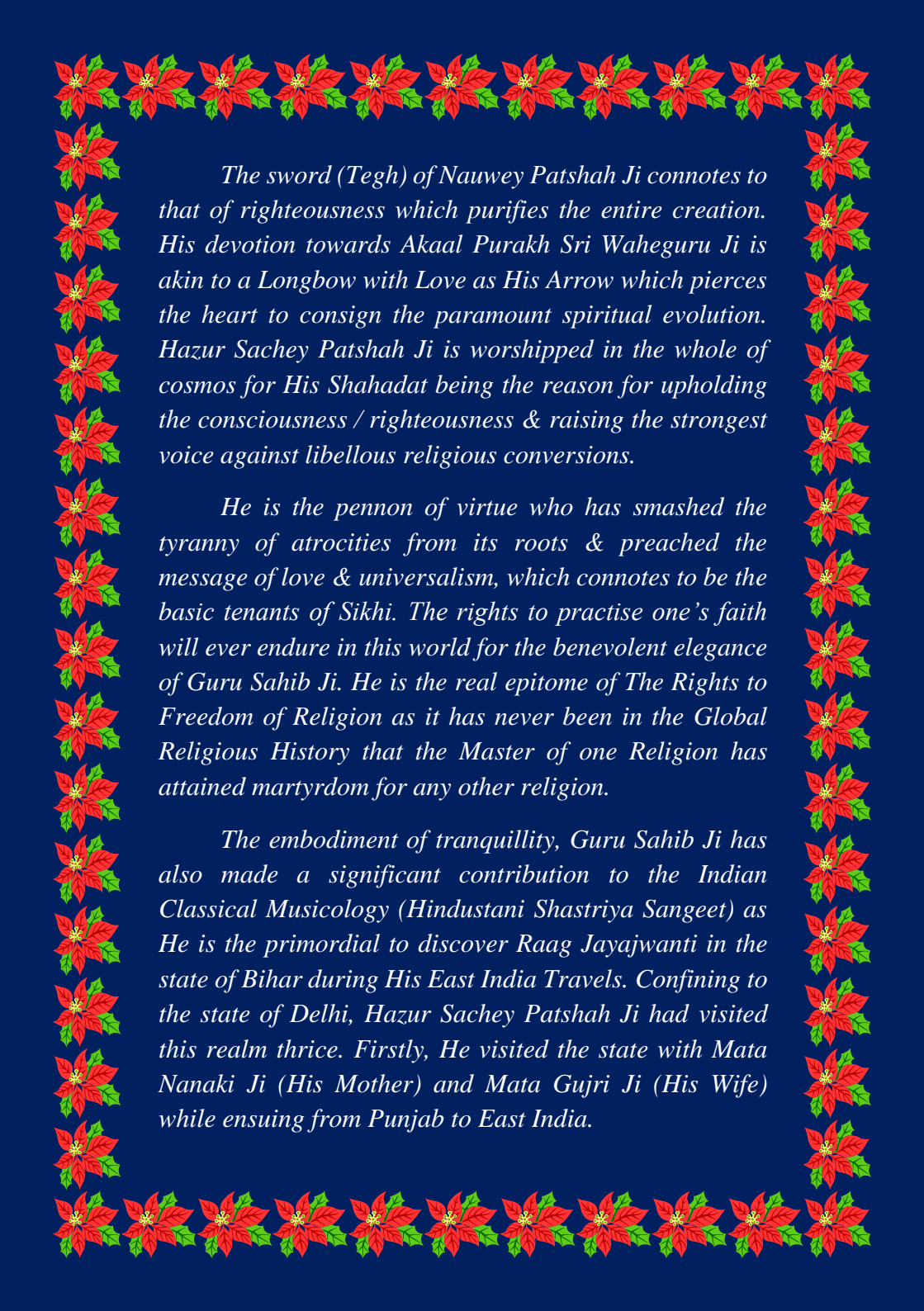
At present, Gurdwara Sri Bala Sahib has been constructed at this place commemorating Guru Maharaj Ji's culmination. This Gurdwara Sahib is a symbolic depiction of basic Sikh Tenant - Sarbat Da Bhalla (welfare of all), getting administered under Delhi Sikh Gurdwara Management Committee (D.S.G.M.C.) which is working relentlessly & has established innumerable organisations aiming for the communal well-being irrespective of any caste, creed & religion in various aspects.



Years surpassed and the palace of Raja Jai Singh was turned into a Sikh Gurdwara entitled Gurdwara Bangla Sahib in 1783 by Baba Baghel Singh Ji Dhaliwal when he visited the state of Delhi with 30,000 soldiers and camped at Gurdwara Har Gobind Sar and Gurdwara Majnu ka Tilla. Currently, Gurdwara Bangla Sahib is stationed at Connaught Place on Baba Kharak Singh Marg and is instantly recognizable by its golden dome and the symbol of Khalsa Raaj, i.e., Nishan Sahib.

The Gurdwara Sahib complex houses the Sarovar of Jagatguru Sahib Sri Guru Har Krishnan Ji Maharaj, Higher Secondary School, Baba Baghel Singh Museum, Sikh Library, and Charitable Hospital. The Gurudwara Sahib & Langar Hall are air-conditioned. A "Yaatri Niwas" (Sarai) and multi-level parking space are also prevailing. The space around the back entrance to the Gurudwara is spruced up, so as to give a better (aerial / eye sight) alluring vision from the pavement.


Consequently, the soil of Delhi gets fortunate to osculate the Consecrated Feet of Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj, acknowledged as the all commanding true king of the aether sitting upon the throne of oceanic clemency & splendour, whose horse connotes to the Divine Knowledge and chariot to Purity. Being the ninth manifestation of Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, His cloak envelopes the unabridged universe.



The sword (Tegh) of Nauwey Patshah Ji connotes to that of righteousness which purifies the entire creation. His devotion towards Akaal Purakh Sri Waheguru Ji is akin to a Longbow with Love as His Arrow which pierces the heart to consign the paramount spiritual evolution. Hazur Sachey Patshah Ji is worshipped in the whole of cosmos for His Shahadat being the reason for upholding the consciousness / righteousness & raising the strongest voice against libellous religious conversions.

He is the pennon of virtue who has smashed the tyranny of atrocities from its roots & preached the message of love & universalism, which connotes to be the basic tenants of Sikhi. The rights to practise one's faith will ever endure in this world for the benevolent elegance of Guru Sahib Ji. He is the real epitome of The Rights to Freedom of Religion as it has never been in the Global Religious History that the Master of one Religion has attained martyrdom for any other religion.

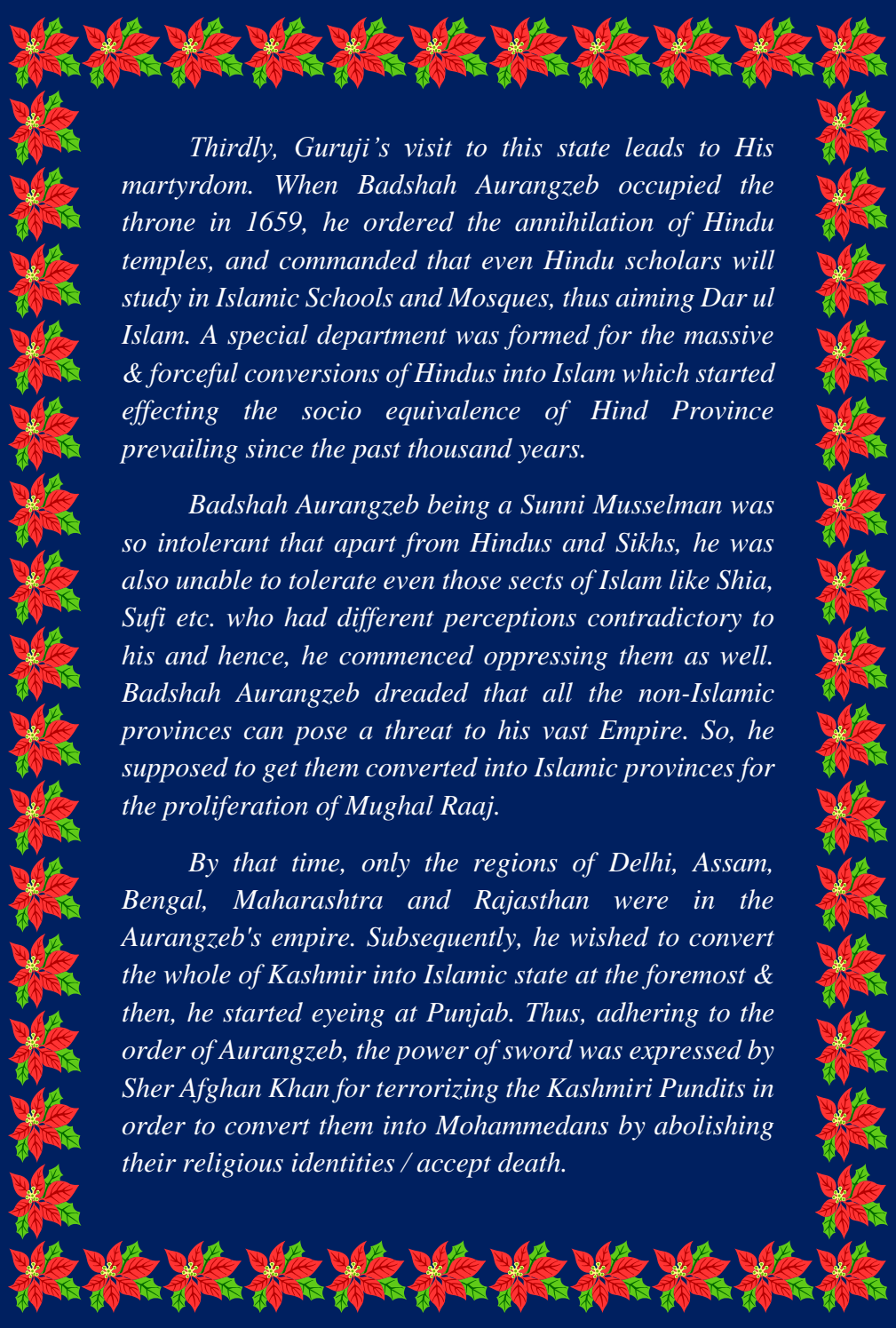
The embodiment of tranquillity, Guru Sahib Ji has also made a significant contribution to the Indian Classical Musicology (Hindustani Shastriya Sangeet) as He is the primordial to discover Raag Jayajwanti in the state of Bihar during His East India Travels. Confining to the state of Delhi, Hazur Sachey Patshah Ji had visited this realm thrice. Firstly, He visited the state with Mata Nanaki Ji (His Mother) and Mata Gujri Ji (His Wife) while ensuing from Punjab to East India.



When Nauwey Patshah Ji reached Delhi, He was welcomed by the Sangat with great zeal and reverence, the most prominent and devout followers amongst them were Bhai Lakhi Rai Ji, his mother, wife and his 8 valiant progenies named as Hema Ji, Bakshi Ji, Jawahar Ji, Bala Ji, Situ Ji, Hadi Ji, Pundara Ji & Naghaiya Ji. On hearing His arrival, the Queens of Raja Ram Singh and Raja Jai Singh also rushed to seek His blessings. Post to a petite stay in Delhi, Guru Sahib Ji departed.

Secondly, while returning from Bihar to Punjab, Guru Sahib Ji was accompanied by one of His Devout Muslim Follower, named as Nawab Saif Khan to Delhi. The year corresponds to 1670 when Guru Sahib Ji visited Delhi and encamped at Bhai Kalyan Ji's residence. The disciples and followers flocked in large numbers to obtain blessings. Rani Pushpa Devi visited Guru Sahib along with her daughter in law and felt relieved to know about her son Raja Ram Singh Ji's wellbeing.


The Historical Chronicles are suggestive that during this visit, Hazur Sachey Patshah Ji also stayed at a Sikh Dharamshala constructed for the Parchar of Sikh Theologies & Principles at Dilwali Galli, just adjacent to Ajmeri Gate. Astonishingly, even Rang Raata Guru Ka Beta, Bhai Jaita Ji (the author of Sri Gur Katha) belonged to this region. Guru Sahib Ji halted here for few days, but unfortunately, the Sikh Dharamshala has been demolished transformed into a Temple.



Thirdly, Guruji's visit to this state leads to His martyrdom. When Badshah Aurangzeb occupied the throne in 1659, he ordered the annihilation of Hindu temples, and commanded that even Hindu scholars will study in Islamic Schools and Mosques, thus aiming Dar ul Islam. A special department was formed for the massive & forceful conversions of Hindus into Islam which started effecting the socio equivalence of Hind Province prevailing since the past thousand years.

Badshah Aurangzeb being a Sunni Musselman was so intolerant that apart from Hindus and Sikhs, he was also unable to tolerate even those sects of Islam like Shia, Sufi etc. who had different perceptions contradictory to his and hence, he commenced oppressing them as well. Badshah Aurangzeb dreaded that all the non-Islamic provinces can pose a threat to his vast Empire. So, he supposed to get them converted into Islamic provinces for the proliferation of Mughal Raaj.

By that time, only the regions of Delhi, Assam, Bengal, Maharashtra and Rajasthan were in the Aurangzeb's empire. Subsequently, he wished to convert the whole of Kashmir into Islamic state at the foremost & then, he started eyeing at Punjab. Thus, adhering to the order of Aurangzeb, the power of sword was expressed by Sher Afghan Khan for terrorizing the Kashmiri Pundits in order to convert them into Mohammedans by abolishing their religious identities / accept death.



Out of dread, the Pandits stepped into Anandpur Sahib and appealed Nauwey Patshah Ji for their protection. One of the Kashmiri Pandit whose name was Kirpa Ram earnestly urged Guru Maharaj,

"Patshah Ji, the Mughal Badshah has provided us stipulated time period to plump whether to convert to Islam or to be executed. Even the time period has galloped. Now, either we have to convert to Islam or accept death. Guru ji, we have no one else to turn to. Please bestow Your mercy upon us and save us from the clutches of Mughal Tyrannies".

Heeding to the pleas of Pandit Kirpa Ram, Guru Sahib Ji was in banality. Suddenly steps in 9 years Shahebzaada Gobind Rai Ji where He perceives His father immersed in profound thoughts. He probes,

"Guru Pita, I see the intensely miserable appearances of the Sangat and even You too have immersed in unfathomable thoughts. What is the problem?"

Nauwey Patshah Sahib Sri Guru Tegh Bahadur Ji Maharaj responded,

"My Son, this Sangat of Hindus are from Kashmir who have been our comrades since the epoch of Guru Nanak Patshah Ji. A scary situation has casted its dark shadow upon them and now, some Mahapurakh will have to make a sacrifice to stop this butchery. We have to find a supreme soul who can go for martyrdom to awaken the sleeping insight of Hind".



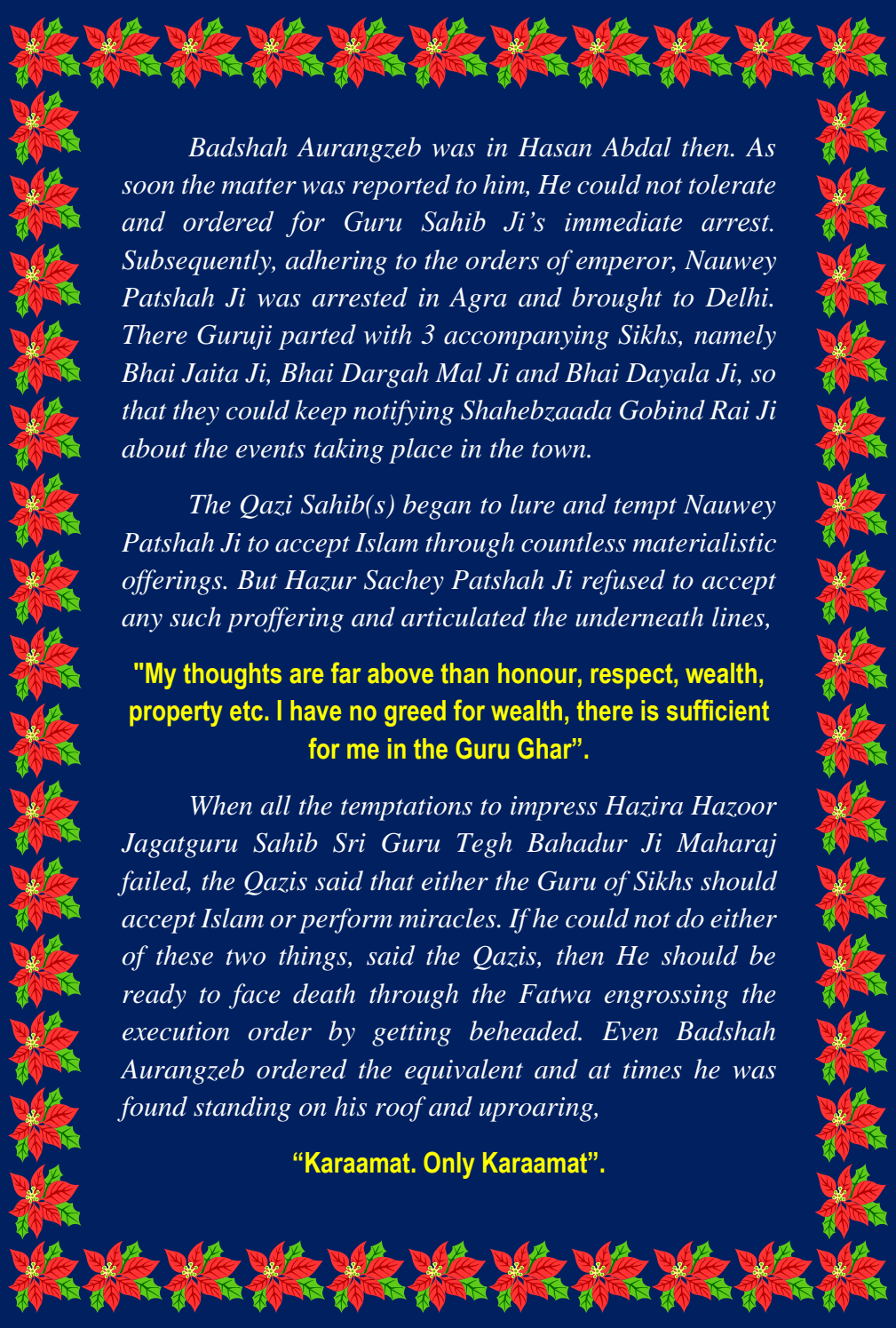
Shahebzaada Gobind Rai smiled and uttered,

"We need not have to find a supreme soul who can attain martyrdom so as to awaken the sleeping consciousness of the people of Hind. You are the most spiritually aware person in whole of Hind who can make that sacrifice".

The words of Shahebzaada Gobind Rai Ji motivated Nauwey Patshah Ji to ensue for Delhi and confer the supreme unparalleled sacrifice. Guru Sahib Ji was delighted to heed such words as it confirmed that His son was matured enough to sit on Gur Gaddi, and that His mission on Earth is now accomplished. With intense courage and regal smile on His face, Guru Sahib Ji commanded Kirpa Ram, the chief of Kashmiri Pandits with the underneath penned lines,

"Go and voice Badshah Aurangzeb that if he can convert the Nineth Guru of Sikhs to Islam, then they all willingly accept Islam. Or else, he should side-track his mindset."

Thence, travelling via Kiratpur, Rohtak etc. and preaching the people neither be afraid nor terrorize others, Guru Sahib Ji reached Agra along with few Sikhs namely, Bhai Mati Daas Ji, Bhai Dayala Ji, Bhai Sati Das Ji & Bhai Jaita Ji. Sachey Patshah Ji's preaching brought a new emerging amidst the masses. An unexpected enthusiasm upsurged within the masses to fight against coercion which can be presumed of the people getting imbued in the spirit of Sant Sipahi.




Badshah Aurangzeb was in Hasan Abdal then. As soon the matter was reported to him, He could not tolerate and ordered for Guru Sahib Ji's immediate arrest. Subsequently, adhering to the orders of emperor, Nauwey Patshah Ji was arrested in Agra and brought to Delhi. There Guruji parted with 3 accompanying Sikhs, namely Bhai Jaita Ji, Bhai Dargah Mal Ji and Bhai Dayala Ji, so that they could keep notifying Shahebzada Gobind Rai Ji about the events taking place in the town.

The Qazi Sahib(s) began to lure and tempt Nauwey Patshah Ji to accept Islam through countless materialistic offerings. But Hazur Sachey Patshah Ji refused to accept any such proffering and articulated the underneath lines,

"My thoughts are far above than honour, respect, wealth, property etc. I have no greed for wealth, there is sufficient for me in the Guru Ghar".

When all the temptations to impress Hazira Hazoor Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj failed, the Qazis said that either the Guru of Sikhs should accept Islam or perform miracles. If he could not do either of these two things, said the Qazis, then He should be ready to face death through the Fatwa engrossing the execution order by getting beheaded. Even Badshah Aurangzeb ordered the equivalent and at times he was found standing on his roof and uproaring,

"Karaamat. Only Karaamat".




Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj staunchly refused to abolish His religion as well as exhibiting miracles & hence, He uttered the beneath penned lines,

“Akaal Purakh has empowered me for the help of poor and needy, and not for showing miracles, Servants of God do not look good when they show miracles. It is a violation of God's dictate. We are ready to give our heads, because we have arrived here to give up our heads.”

Hazur Nauwey Patshah Ji was imprisoned in an iron cage tied in chains. There he was subjected to severe psychological and corporeal torments. In order to weaken Him mentally, those Sikhs accompanying Him were taken to some other prison but Guru Sahib Ji was informed that they had fled away from accepting a dreadful death. It was only Sajid Hasan Abdullah of Mani Majra who treated Sachey Patshah Ji with contemplation but that to be as far as the circumstances were permissible.

With an intention of terrorizing Satguru Shri Guru Tegh Bahadur Ji and loosen his firm determination, the Qazi issued Execution Fatwa (order) of Bhai Mati Daas Ji. Heeding to the Fatwa, the devout Sikh Bhai Mati Daas Ji earnestly pleaded the following to Nauwey Patshah Ji,

"Rajan ke Raja, Sachey Patshah Ji, bless that I may execute my duty by sacrificing myself for the glory of the faith. Thus is Your way and I will adhere to it."



*Post attaining the blessings of Zahira Zahoora,
Nauwey Patshah Ji, Bhai Mati Daas Ji was voiced the
beneath penned lines by Qazi,*

**"Brother, embrace Islam and enjoy the pleasures. Moreover,
when you die as a Muslim, you will ensue to heaven where
there will be streams of milk, countless diversities of wine
and stunning women to enjoy. But, if you refuse to embrace
Islam, your body will be sawn into two."**

Bhai Mati Daas Ji grinned and responded,

**"Qazi Saab, I can sacrifice hundreds of such heavens for my
Sikhi. Neither women nor wine can imbue me with ecstasy. My
pleasure relies in the path of my Guru."**

*Post perceiving his refusal, the Qazi sought his last wish,
to which Bhai Mati Daas Ji responded,*

**"While I am being sawn into two, let my face be towards my
Guru so that I may behold His glimpse till my last breath.
Even He can remark inferring me and be convinced that how
joyfully, I ensued to my last destination adhering staunchly to
the principles of Gurmat."**

*By the order of the Qazi, on 8th of November, 1675
A.D., the executioners sawed Bhai Mati Daas Ji into two
at Chandni Chowk & on 9th of November, 1675 A.D., the
Qazi issued a Fatwa stating Bhai Dayala Ji to be seated
in a cauldron of boiling water. Heeding to the Royal
Fatwa, Bhai Dayala Ji approached Nauwey Patshah for*



seek His ultimate blessings prior departing for martyrdom. Hazur Sachey Patshah Ji articulated,

"Dayala Ji, your service has borne fruit due to which your turn has come before mine. Great are you and blessed is your devotion. What pleasure can be greater for me than inferring my accompanists sacrificing their lives for the protection of human rights even ahead of me. May the True Lord, Karta Purakh Ji bequeath you with eternal triumph."

Prior stroking Bhai Dayala Ji in the cauldron of scorching water, the Qazi probed,

"Time still persists. Either embrace Islam and save yourself from pains else get ready to face agonies that are supremely hazardous than those faced by your companion. You have seen how cruelly was he sawn."

Being a staunch Gur Sikh, Bhai Dayala Ji was in a state of Nirbhau & Nirvair and hence, he responded,

"You could not harass my companion. Did you notice, how calmly he meditated on the Naam of Sri Waheguru Ji while getting sawn. Having made mockery of bodily pains, he had diffused into the Supreme Being. Haste and let my soul attain unison with the Supreme Timeless Akaal Purakh."

Perceiving his negative response, the executioners sat him in the cauldron of boiling water but he prevailed sitting on it with an unwavering mind, ceaselessly reciting the Naam of Sri Waheguru Ji. His flesh was unglued

from his bones and post attaining dreadful taunts, his soul was ultimately merged into the Supreme Lord, Akaal Purakh Sri Waheguru Ji. On the 10th November, 1675 A.D., the Qazi issued Fatwa stating that Bhai Sati Daas should be wrapped in cotton and burnt alive. But prior proceeding, the Qazi recommended,

"Bhai Saab Ji, save your life by embracing Islam and relish all the aristocratic worldly preferences."

Bhai Sati Daas Ji grinned and retorted,

"You cannot comprehend that my pleasure and happiness lie only in obeying the command (Huqum) of my Guru. It does not lie in saving this life which is destined to culminate. In Salok Mahela 5, Panjve Patshah Sahib Sri Guru Arjan Dev Ji Maharaj has aptly depicted,

ਪਹਿਲਾਮਰਣੁਕਬੂਲਿਜੀਵਣਕੀਛਡਿਆਸ,


PEHILA MARANU QIBOOLI, JEEVAN KI CHHADI AAS,

(Primordially accept the eternal death & shed down all the hopes of sustenance),

ਹੇਹੁਸਭਨਾਕੀਰੇਣੁਕਾਤਉਆਉਹਮਾਰੈਪਾਸਿ ॥

HO SABHNA KI RENUKA TAU AAOU HUMARE PAASI ॥

(Transform yourself to be the dust of everyone's feet and then come to me)".



At this reply, the executioners wrapped Bhai Sati Daas Ji in cotton, poured oil over it and set fire to it. Bhai Sati Daas Ji remained calm and by performing Naam Simran till he got burnt to his last breath, yet he remained true to his resolve. Then was the turn of Hazur Sachey Patshah Ji. Badshah Aurangzeb ordered that the Nineth Guru of the Sikhs should be impended severest tortures. Post five day's persecution by 10th of November, the most heinous and horrible scene was enacted.

Badshah Aurungzeb thought that the sight of such ghastly deeds might force Guru Sahib Ji who was enacted in iron cage to alter His mindset for embracing Islam. Bhai Mati Das Ji, Bhai Sati Das Ji and other beloveds of Nauwey Patshah Ji were rewarded with superlative cruel & brutal deaths but had no impact on Zahira Zahoor Sachey Patshah Ji. Again, Guru Maharaj Ji was given both the options to which He denied and finally the order for Hid beheading (Fatwa) were issued.

Hazur Nauwey Patshah Sahib Sri Guru Tegh Bahadur Ji Maharaj in a motive to nominate the next Guru, took five coins and a coconut, performed circumambulation and prayed before them prior sending these articles to his son Shahebzada Gobind Rai Ji. Also, Guru Maharaj Ji penned a letter which comprised of four verses (Verse No. 53, 54, 55 & 56) included in Salok Mahela 9 of Sarb Kala Bharpur, Jagatguru Dhan Dhan Sahib Sri Guru Granth Sahib Ji Maharaj.

The letter along with the articles crucial for Gur Gaddi were sent to Sri Anandpur Sahib for Shahebzaada Gobind Rai Ji & Mata Gujri Ji in the hands of Bhai Dargah Mal Ji. The four verses inscribed by Nauwey Patshah Ji in the letter are penned underneath which forms an integral part of Salok Mahela 9,

ਬਲੁਛੁਟਕਿਓਬੰਧਨਪਰੇਕਛੁਨਹੋਤਉਪਾਇ ॥

ਕਹੁਨਾਨਕਅਬਓਟਹਰਿਗਜਜਿਉਹੋਹੁਸਹਾਇ ॥੫੩॥

BAL CHHUTKYO BANDHAN PARE KACHU NA HOT UPAAI ॥

KAHU NANAK ABO OUAT HARI GAJ JIYU HOU SAHAE ॥

(My strength is now exhausted; I am in shackles and there's no way out. Nanak Says, now You (Akaal Purakh Sri Waheguru Ji) are my only saviour who saved the drowning elephant that prayed earnestly).

ਬਲੁਹੋਆਬੰਧਨਛੁਟੇਸਭੁਕਿਛੁਹੋਤਉਪਾਇ ॥

ਨਾਨਕਸਭੁਕਿਛੁਤੁਮਰੈਹਾਥਮੈਤੁਮਹੀਹੋਤਸਹਾਇ ॥੫੪॥

BALU HOA BANDHAN CHUTEY SABHU KICHU HOAT UPAI ॥

NANAK SABHU KICHU TUMRE HATH MEIN TUM HI HOT SAHAI ॥

(Strength is there by Thy grace, O Lord. The chains of bondage are dropping with every succour is at hand for liberty and truth. Sayeth Nanak O Lord, all is in Thy power & only Thou can protect).

ਸੰਗਸਖਾਸਭਿਤਜਿਗਏਕੋਉਨਨਿਬਹਿਓਸਾਥਿ ॥

ਕਹੁਨਾਨਕਇਹਬਿਪਤਿਮੈਟੇਕਏਕਰਘੁਨਾਥ ॥੫੫॥

SANG SAKHA SABHI TAJI GAYE KOU NA NIBHIO SATHI ॥

KAHU NANAK YEH BIPATI MEI TEK EK RAGHUNATH ॥

(My associates & companions have all abandoned me; none has remained with me till last. Says Nanak, in this calamity, the Supreme Akaal Purakh is my solitary refuge).

ਨਾਮੁ ਰਹਿਸਾ ਧੁਰਹਿ ਓਰਹਿ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿ ਗੁਰਮੰਤੁ ॥੫੬॥

NAAMU RAHIYO SADHU RAHIYO RAHIYO GURU GOBINDU ॥


KAHU NANAK IHE JAGAT MEI KIN JAPYO GUR MANT ॥

(Prevails the Name (Waheguru Ji), prevail the saints and prevails Guru Gobind, the Lord of Universe. Says Nanak in this world, rarest are the souls who have instilled within them the Gur Mantar).

Post receiving the ingredients for Gur Gaddi letter of Nauwey Patshah Ji at Sri Anandpur Sahib, Shahebzaada Gobind Rai Ji glimpsed at the words of His Guru Pita and in response, He penned the underneath lines and sent the letter through Bhai Dargah Mal Ji,

“Revered Guru Pita, who can be superior than You for shielding the uptight and destitute? It is You, the only Mahapurakh of Hind who can protect the righteousness and religion. My mother may turn into a widow from Your Sacrifice, but thousands of women will be saved from getting widowed; I may turn fatherless, but countless children will be excluded from getting bereaved.”

I would wish to state for the readers that the afore stated conversation of Nauwey Patshah Ji & Shahebzaada Gobind Rai Ji forms a Dasam Bani (The Bani inscribed from the pen of Dasam Patshah Ji) which has been stated



as Bani Mahela 10 in the Puraatan Bir(s) of Sri Dasam Patshah Ji ka Granth / Sri Dasam Granth Sahib Ji. Now, ultimately upsurges the day of Nauwey Patshah Ji's Martyrdom (the unparalleled sacrifice / the greatest saga of valour) for the shield of righteousness.

Though the Qazi comes with the Fatwa encompassing execution orders, still he along with the regal guards as well as Badshah Aurangzeb himself urged Patshah Ji to embrace Islam. Even then Guru Sahib Ji denied. It was the day of Magar Sudi Panchami in Bikrami Samwat 1732 when Dharam Da Raakhaa Sahib Sri Guru Tegh Bahadur Ji Maharaj enacted this divine play. The exalted of all the Sodhi lineage, Nauwey Patshah Ji was led out of the prison through the main gate.

Countless Hindus and Muslims gathered in the bazaar area imbued with intense astonishment for what was about to happen. There prevailed a small well prior to the prison where Hazur Sachey Patshah Ji had Ishnan. Just besides the well, there was a tree beneath which Nauwey Patshah Ji sat before commencing the Paath of Sri Japji Sahib Ji and indicated the Qazi as well as the executioner, Muhammad Sayyad Jalal Uddin,

“When I finish the Paath of Sri Japji Sahib Ji, I shall bow my head at the Lotus Feet of Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj. Then I will lift my head and pay a glimpse at you when you can strike my head with your sword.”

Post to the passage of one gharri i.e., 24 minutes in afternoon, Hazur Sachey Patshah Ji accomplished the Paath of Sri Japji Sahib Ji. Bowing His head at the consecrated feet of Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj, Nauwey Patshah Ji looked up towards the executioner and that very instance, Sayyad the executioner, swung his sword with full force, but his sword could not perceive Him. Hence, the Sees got separated before the sword could touch the neck.

Recognising that his strike had gone unfulfilled, the executioner was shocked and in a state of tremble. The head flew into the laps of Bhai Jaita Ji who was priorly instructed to wait there. The beneath cited verses in Bachittar Natak of Dasam Patshah Ji ka Granth / Sri Dasam Granth Sahib Ji authored by Sahib E Kamaal Kalgidhar Pita Sahib Sri Guru Gobind Singh Ji Maharaj were the first to demonstrate the unparalleled martyrdom of Zahira Zahoor Nauwey Patshah Ji,

ਤਿਲਕਜੰਵੁਰਾਖਾਪ੍ਰਤਾਕਾ ॥ ਕੀਨੇਬਡੇਕਲੂਮਹਿਸਾਕਾ ॥

TILAKA JAANNJOO RAAKHAA PARBHA TAA KAA ॥
KEENO BADO KALOO MAHI SAAKAA ॥

My father Sri Guru Tegh Bahadur Ji protected the forehead mark and sacred thread (of the Hindus) which marked a greatest event in the Iron age in the form of Supreme Saga of Valour / Unparalleled Sacrifice.

ਸਾਧਨਹੇਤਿਇਤੀਜਿਨਿਕਰੀ ॥ ਸੀਸੁਦੀਯਪਰੁਸੀਨਉਚਰੀ ॥੧੩॥

SAADHAN HETI EITEE JINI KAREE ॥ SEESU DEEYAA PARU SEE
NA AUCHAREE ॥13॥

For the sake of saints, He laid down His head without even
a single utterance.

ਧਰਮਹੇਤਸਾਕਾਜਿਨਿਕੀਆ ॥ ਸੀਸੁਦੀਆਪਰੁਸਿਰਰੁਨਦੀਆ ॥

DHARMA HETA SAAKAA JINI KEEAA ॥ SEESU DEEAA PARU
SRIRU NA DEEAA ॥

For the sake of Dharma, the Ninth Guru of the Sikhs
sacrificed Himself by laying down his Head but did not
give up His creed.

ਨਾਟਕਚੇਟਕਕੀਏਕੁਕਾਜਾ ॥ ਪ੍ਰਭਲੋਗਨਕਹਆਵਤਲਾਜਾ ॥੧੪॥

NAATAK CHETTAKA KEEYI KUKAAJAA ॥ PARBHA LOGAN
KAHA AAVATA LAAJAA ॥14॥

Because the Saints of the Lord abhor the performance of
miracles and malpractices.

ਦੋਹਰਾ ॥

DOHARAA ॥

ਠੀਕਰਫੇਰਿਦਿਲੀਸਸਿਰਿਪ੍ਰਭਪੁਰਿਕੀਯਾਯਾਨ ॥

ਤੇਗਬਹਾਦੁਰਸੀਕ੍ਰਿਆਕਰੀਨਕਿਨਹੂੰਆਨਿ ॥੧੫॥

THEEKAR PHORI DILEESA SIRI PARBHA PURI KEEYAA PAYAAN ॥
TEGH BHAADUR SEE KRIAA KAREE NA KINHOOAAN AANI ॥15॥

**Shattering the potsherd of his body on the head of Delhi's
Badshah Aurangzeb, He departed for the abode of the
Lord. None could perform such a feat as that of my father
Sri Guru Tegh Bahadur.**

ਤੇਗਬਹਾਦੁਰਕੇਚਲਤਭਯੋਜਗਤਕੇਮੇਕ ॥

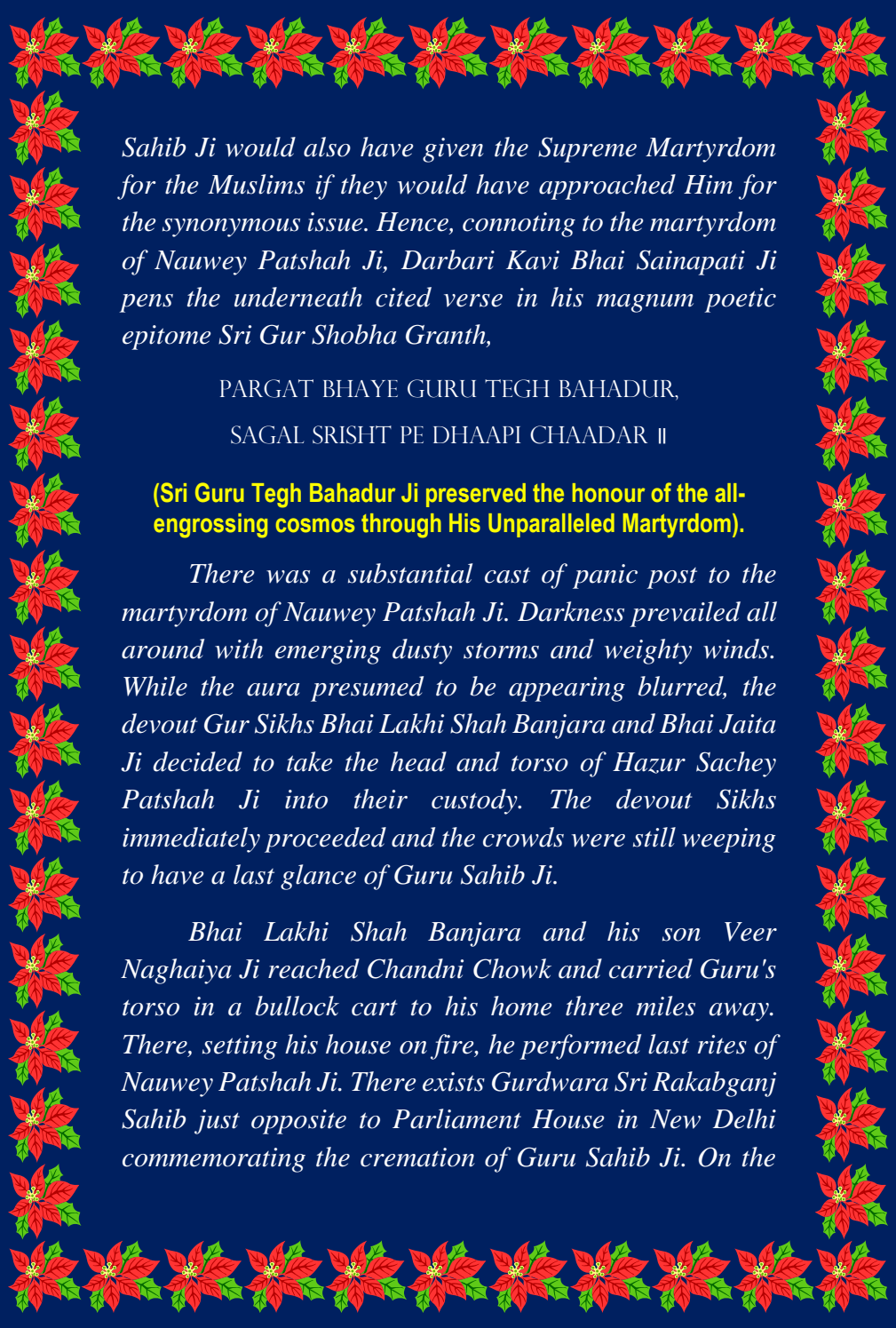
ਹੈਹੈਹੈਸਭਜਗਭਯੋਜੈਨੈਜੈਸੂਚਲੇਕਿ ॥੧੬॥

**TEGH BAHAAADUR KE CHALAT BHAYO JAGATA KO SOKA ॥
HAI HAI HAI SABHA JAGA BHAYO JAI JAI JAI SUR LOKI ॥16॥**

**While the whole world bemoaned at the departure of Sri
Guru Tegh Bahadur, the celestial entities hailed His arrival
with the roars of victory in heaven.**

Some self-acclaimed scholars have introduced a new terminology “Hind Di Chadar” with the power of their half baked Anti Gurmat mindset. I hereby wish to aware the readers that there persists not a single reference to such a blasphemous coined term in any Sikh Historical Contexts. Firstly, this epithet confines the infinite pedigree / proforma of Nauwey Patshah Ji to a specific Religion / Country and perceptions of such leitmotif implying to Sikhi is sacrilegious.

The entire mankind must be cognizant of this fact that all the Sikh Guru Sahiban were Jagatguru. The martyrdom of Hazra Hazur Sahib Sri Guru Tegh Bahadur Ji Maharaj can never be constrained to the religion of Hindu / country of India as He was Dharam Da Raakhaa who stood against forceful conversions of Religions. Guru




Sahib Ji would also have given the Supreme Martyrdom for the Muslims if they would have approached Him for the synonymous issue. Hence, connoting to the martyrdom of Nauwey Patshah Ji, Darbari Kavi Bhai Sainapati Ji pens the underneath cited verse in his magnum poetic epitome Sri Gur Shobha Granth,

PARGAT BHAYE GURU TEGH BAHADUR,
SAGAL SRISHT PE DHAAPI CHAADAR II

(Sri Guru Tegh Bahadur Ji preserved the honour of the all-engrossing cosmos through His Unparalleled Martyrdom).

There was a substantial cast of panic post to the martyrdom of Nauwey Patshah Ji. Darkness prevailed all around with emerging dusty storms and weighty winds. While the aura presumed to be appearing blurred, the devout Gur Sikhs Bhai Lakhi Shah Banjara and Bhai Jaita Ji decided to take the head and torso of Hazur Sachey Patshah Ji into their custody. The devout Sikhs immediately proceeded and the crowds were still weeping to have a last glance of Guru Sahib Ji.

Bhai Lakhi Shah Banjara and his son Veer Naghaiya Ji reached Chandni Chowk and carried Guru's torso in a bullock cart to his home three miles away. There, setting his house on fire, he performed last rites of Nauwey Patshah Ji. There exists Gurdwara Sri Rakabganj Sahib just opposite to Parliament House in New Delhi commemorating the cremation of Guru Sahib Ji. On the



other hand, Bhai Jaita took the Seesh of Nauwey Patshah Ji and ensued towards Sri Anandpur Sahib where Shahebzaada Gobind Rai Ji and Mata Gujri Ji could pay the final glimpse to Nauwey Patshah Ji.

Post glimpsing the Seesh of Nauwey Patshah Ji, Shahebzaada Gobind Rai Ji was proclaimed as the Tenth Guru abiding to every single integral tenant of Gur Sikhi Maryada. Then embracing Bhai Jaita Ji with intense admiration, Kalgidhar Patshah Ji probed,

“Rang Raata Guru Ka Betaa, at the stint while my Guru Pita was attaining Shahadat, there might be a huge throng. How many amidst them were our humankinds?”

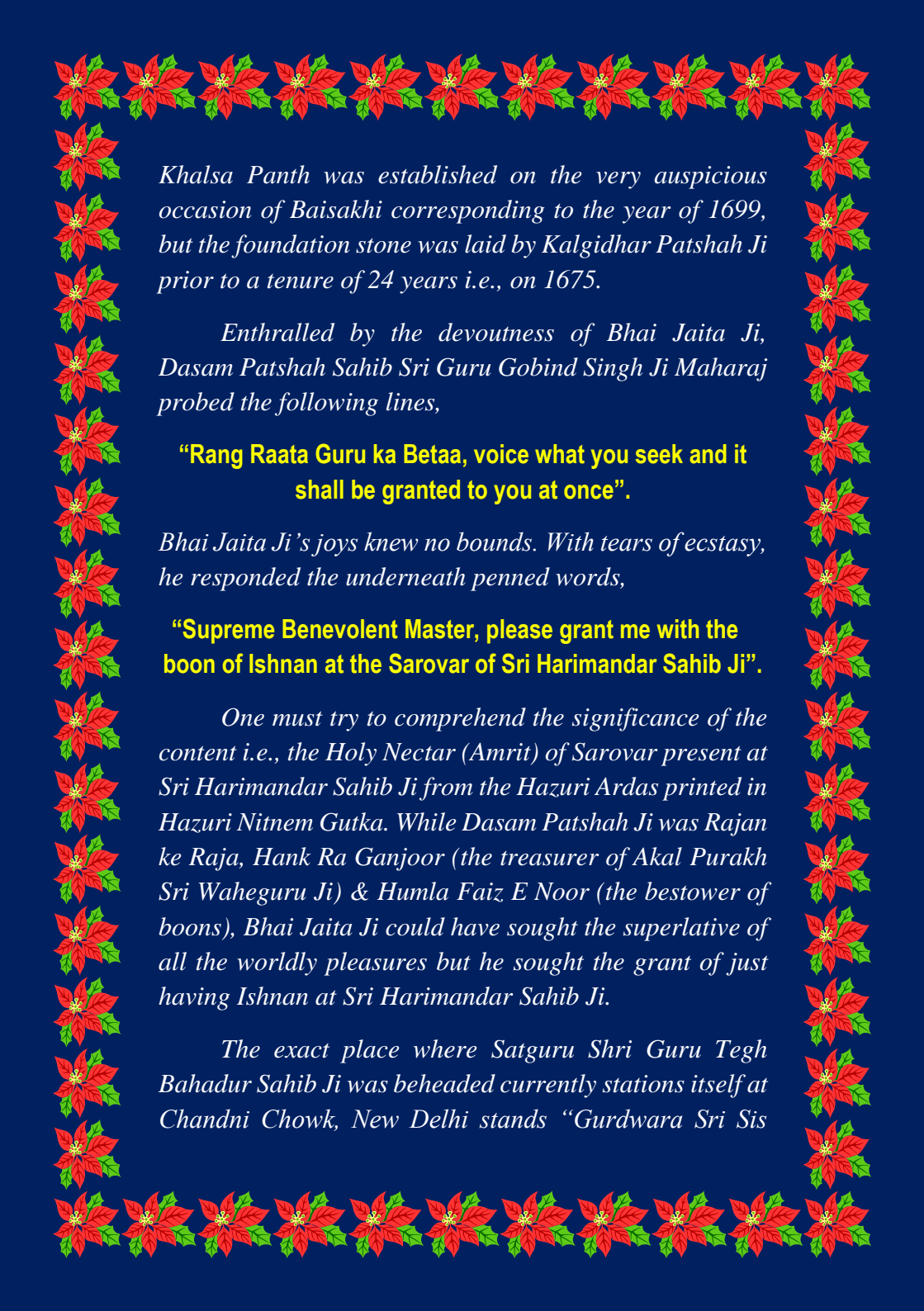
The devout Gur Sikh was himself in a state of confusion and thus responded in following manner,

“Patshah Ji, the throng was so enormous that we couldn’t even perceive how many of them were ours!”

Getting mused for few junctures, Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj uttered,

“Bhai Jaita Ji, the day is soon when I will embellish the Sikhs in such an aspect that even from miles apart, people will recognize them as the distinguished humankinds of Guru Gobind Singh Sodhi Rai”.

These words of Hazra Hazur Sahib Sri Guru Gobind Singh Ji Maharaj are precisely suggestive that though the



Khalsa Panth was established on the very auspicious occasion of Baisakhi corresponding to the year of 1699, but the foundation stone was laid by Kalgidhar Patshah Ji prior to a tenure of 24 years i.e., on 1675.

Enthralled by the devoutness of Bhai Jaita Ji, Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj probed the following lines,


“Rang Raata Guru ka Betaa, voice what you seek and it shall be granted to you at once”.

Bhai Jaita Ji’s joys knew no bounds. With tears of ecstasy, he responded the underneath penned words,

“Supreme Benevolent Master, please grant me with the boon of Ishnan at the Sarovar of Sri Harimandar Sahib Ji”.

One must try to comprehend the significance of the content i.e., the Holy Nectar (Amrit) of Sarovar present at Sri Harimandar Sahib Ji from the Hazuri Ardas printed in Hazuri Nitnem Gutka. While Dasam Patshah Ji was Rajan ke Raja, Hank Ra Ganjoor (the treasurer of Akal Purakh Sri Waheguru Ji) & Humla Faiz E Noor (the bestower of boons), Bhai Jaita Ji could have sought the superlative of all the worldly pleasures but he sought the grant of just having Ishnan at Sri Harimandar Sahib Ji.


The exact place where Satguru Shri Guru Tegh Bahadur Sahib Ji was beheaded currently stations itself at Chandni Chowk, New Delhi stands “Gurdwara Sri Sis



Ganj Sahib” and towards the back door of this Gurdwara still persists the well from which Nauwey Patshah Ji took Ishnan before attaining Martyrdom. The place where Bhai Lakhi Shah put his house on fire to perform the cremation of Guru Sahib Ji’s body is stationed at Rakabganj where currently persists “Gurdwara Sri Rakabganj Sahib” where the head office of Delhi Sikh Gurdwara Management Committee (D.S.G.M.C.) & also the office of S.G.P.C. Sikh Mission, Delhi is stationed.

For the readers of this book, I wish to state a few unexplored facts regarding the present progenies of Bhai Mati Daas Ji and Bhai Sati Daas Ji. Currently, this family is residing at Bilaspur, Uttar Pradesh who got migrated from the province of Pakistan in the year of 1947. For scrutinizing this magnificent chronicle, a chronological family hierarchy / Family tree has to be followed which I have designed and inscribed underneath for the affluent apprehension of the readers of this book.


The lineage commences from Bhai Gautam Daas Ji who served as a Sevadaar in the Darbar of Panjve Patshah Jagatguru Dhan Dhan Sahib Sri Guru Arjan Dev Ji Maharaj and then comes his son, Bhai Parga Mal Ji who served as the commander in chief (Senapati) for Chhevin Patshah, Miri Piri Dey Malik, Jagatguru Dhan Dhan Sahib Sri Guru Har Gobind Ji Maharaj. His successive progeny was Bhai Lakhi Daas Ji who served as a Sevadaar in Darbar of Satvey Patshah Ji.



Subsequently, Bhai Lakhi Daas Ji had two sons as his inheritors named as Bhai Hira Nand Ji & Bhai Dargah Mal Ji. Bhai Hira Nand Ji had four legatees named as Bhai Mati Daas Ji, Bhai Sati Daas Ji, Bhai Sakhi Daas Ji & Bhai Jati Daas Ji. Amidst them, Bhai Mati Daas Ji & Bhai Sati Daas Ji were devout Sikhs of Nauwey Patshah Ji and also attained martyrdom for the Sikh Religion. In the prior pages, we have amply discussed about Bhai Dargah Mal Ji and His unmatched Seva.

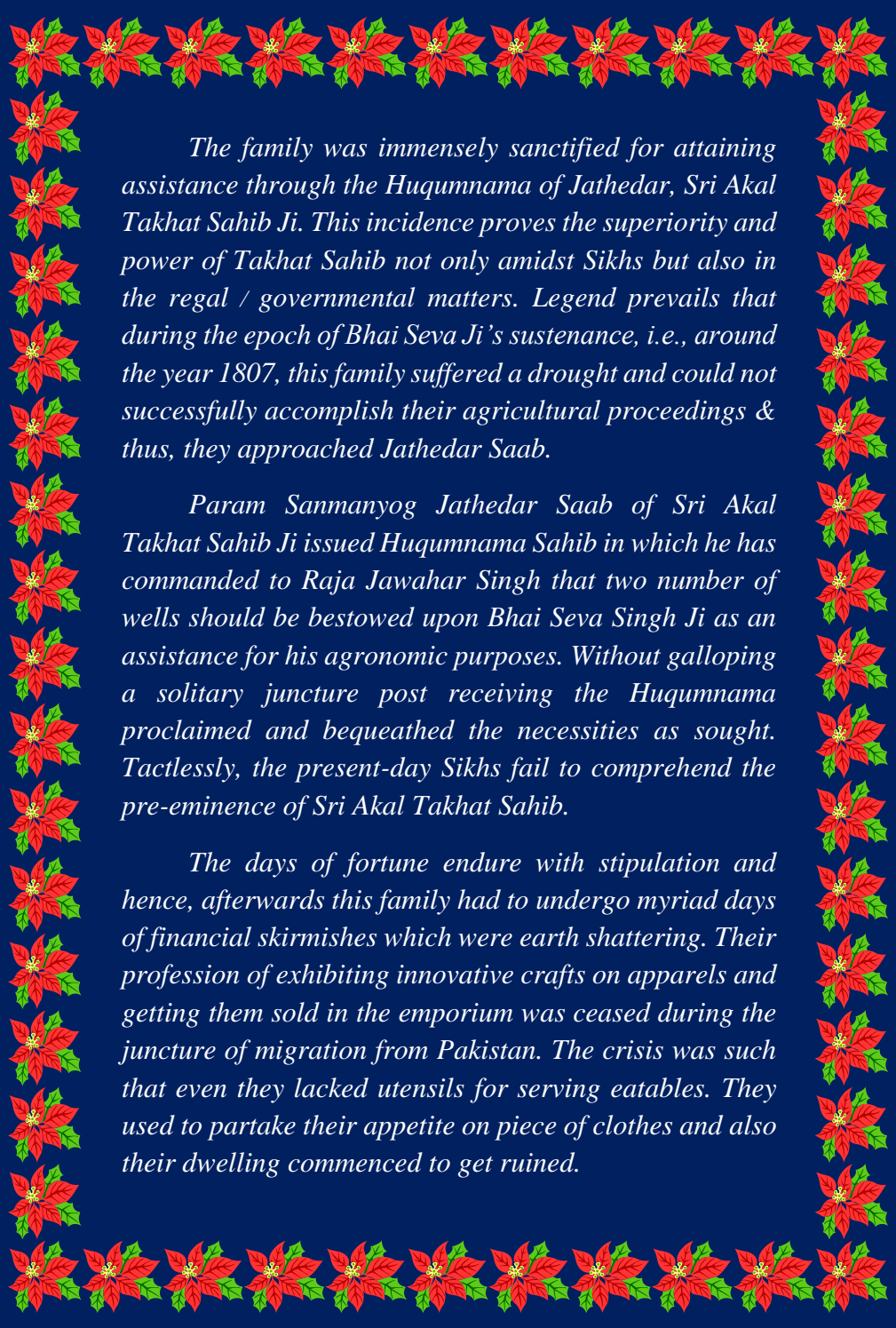
However, Bhai Dargah Mal Ji had two progenies who were entitled as Bhai Sahib Chand Ji & Bhai Dharam Chand Ji. Not much has been exhumed about the heirs of Bhai Sahib Chand Ji but it has been revealed that Bhai Dharam Chand Ji's offspring was Bhai Gurbax Singh Ji Chhibber who served as the Daily Diary inscriber of Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj and Bhai Kesar Singh Ji Chhibber was his only inheritor, the author of Bansavalinama.

In the ensuing years, Bhai Seva Singh Ji was born as the only son to the family of Bhai Kesar Singh Chhibber whose succeeding progeny was entitled as Bhai Mehtab Singh. Subsequently, the lineage follows in the sequence of Bhai Laal Singh Ji and Bhai Sant Singh Ji. Then it was Sardar Amar Singh Ji whose heir was born on 1946 and is named as Sardar Ajit Singh Ji who is residing at Bilaspur (Uttar Pradesh) with his son Sardar Charanjit Singh & grandson Veer Gurjaspal Singh.



The family is boundlessly blessed to have received 10 no. of Huqumnama Sahib from Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj amidst which only five have been preserved whilst the rest got misplaced during the tenure of migration from Pakistan (1947). These Huqumnama Sahib have been inscribed from Sri Anandpur Sahib between 1701 to 1703. In these Huqumnama Sahib, Hazur Sachey Patshah Kalgidhar Pita has quoted the underneath penned leitmotifs,


- 1. A Likhaari (inscriber) is being sought from your family.**
(Bhai Gurbax Singh Chhibber was sent to Guru Sahib)
- 2. Never arouse the feeling of hatred / enmity for anyone.**
Spread the essence of love and impartiality among the mankind but on no occasion build any sort of relationship with the Masand / Ram Rai(s).
- 3. At all times, remain imbued in the state of Bir Ras with Shastar embellished on your body. The blessings of Akaal Purakh will be certainly bequeathed.**
- 4. Financial Crisis has emanated for which it is being directed for the collection of 1 Tola Gold & getting it dispatched by the Sikh Sangat.**
- 5. The Seva of Dharam Chand Chhibber is momentous but he has attained Shahidi & ensued towards the abode of Guru Ram Daas Ji. Those among Sangat will be certainly blessed who financially aid his progeny in all times of calamities as well as adversities.**



The family was immensely sanctified for attaining assistance through the Huqumnama of Jathedar, Sri Akal Takhat Sahib Ji. This incidence proves the superiority and power of Takhat Sahib not only amidst Sikhs but also in the regal / governmental matters. Legend prevails that during the epoch of Bhai Seva Ji's sustenance, i.e., around the year 1807, this family suffered a drought and could not successfully accomplish their agricultural proceedings & thus, they approached Jathedar Saab.

Param Sanmanyog Jathedar Saab of Sri Akal Takhat Sahib Ji issued Huqumnama Sahib in which he has commanded to Raja Jawahar Singh that two number of wells should be bestowed upon Bhai Seva Singh Ji as an assistance for his agronomic purposes. Without galloping a solitary juncture post receiving the Huqumnama proclaimed and bequeathed the necessities as sought. Tactlessly, the present-day Sikhs fail to comprehend the pre-eminence of Sri Akal Takhat Sahib.


The days of fortune endure with stipulation and hence, afterwards this family had to undergo myriad days of financial skirmishes which were earth shattering. Their profession of exhibiting innovative crafts on apparels and getting them sold in the emporium was ceased during the juncture of migration from Pakistan. The crisis was such that even they lacked utensils for serving eatables. They used to partake their appetite on piece of clothes and also their dwelling commenced to get ruined.



The blessings of Hazur Sachey Patshah Ji befallen and thus, Jathedar Gyani Suraj Pal Singh from Patiala emanated on the scene, the supervisor of Amrit Sanchar Jatha. He financially aided this family by paying a sum of 25 thousand per month till his last breath. Also, the family bemoans that at the tenure of repositioning, few antique relics got misplaced which included five Huqumnama Sahib and two to three golden artefacts of Faiz E Noor Sahib Sri Guru Gobind Singh Ji Maharaj.

Currently, a minor silver parasol, Huqumnama Sahib received from Kalgidhar Patshah Ji & Sri Akal Takhat Sahib Ji, a handwritten manuscript by Laal Singh Chhibber in Pashto engrossing therapeutic information and Sunheri Chandoha Sahib are in the possession of the persisting progenies of Bhai Mati Daas Ji & Bhai Sati Daas Ji, the devout Sikhs of Nauwey Patshah, Dharam Da Raakhaa, Sagal Srisht Di Chadar, Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj.

Consequent to Nauwey Patshah Ji, it was Dashmesh Pita Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj who osculated the state with His armies on the invitation of Badshah Bahadur Shah and Kalam E Goya Bhai Sahib Bhai Nand Lal Ji, one of His great scholarly court poets (Darbari Kavi) and encamped for few days besides Dhaula Kuaan due to the absence of Badshah. Consecrated is the soil and sanctified is the aura which has embraced Guru Maharaj Ji's existence.



The all-engrossing cosmos is humming the eternal praises of Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj who connotes to be the Blazing Sun of Righteousness. As a millpond encompasses countless springing blossoms, synonymously, the hallowed lotus feet of Guru Maharaj Ji originate endless exquisiteness and magnificence in the biosphere. Zahira Zahoor Sahib Sri Guru Gobind Singh Ji Maharaj is the ocean of nectar, a glimpse of whose lionize the specks of dirt.

Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj is the bestower of paradise, the cloud of concord and the demolisher of iniquity. Under the command (Huqum) of Akal Purakh Sri Waheguru Ji, Faiz E Noor Sahib Sri Guru Gobind Singh Ji Maharaj established the Khalsa Panth, the sanctuary of which renovated the existences of mankind from baboons to that of a lion. By the grace of Dasam Patshah Ji, the one imbued with pessimism commence beaming as the Sun.

There is none akin to Humla Faiz E Noor Khalsa Panth Dey Vali Sahib Sri Guru Gobind Singh Ji Maharaj who is the benefactor of greatest ever sacrifice (Sarbands Daani) and the grace of whom can alter iron (sinful individuals) into gold (pure individuals), the Castor tree (ones without faith) into the sandalwood tree (with complete faith) & transmute a human with normalcy to as prodigious as a demigod / demigoddess coz He is the embodiment of timeless Akal Purakh Himself.

The greatest poet and author in entire cosmos, Sahib E Kamaal Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has granted the infinitely precious boon through His Dasam Bani which prevails in “Sri Dasam Granth Sahib Ji”, “Sri Sarbaloh Granth Sahib Ji”, “Sri Prem Sunmarag Granth Sahib Ji”, “Sri Mukti Marag Granth Sahib Ji”, “Sri Santokh Surtar Granth Sahib Ji”, “Sri Prem Anbodh Granth Sahib Ji” & “Sri Mangal Prakash Granth Sahib Ji”.

If I ensue gliding my pen on paper to inscribe further on Hazra Hazur Sahib Sri Guru Gobind Singh Ji, the boundless admirations which are pungently germinating within me may take the shape of voluminous literatures but sauntering towards endlessness. Hence, I would wish to quote the verse of commendations by Hakim Allah Yaar Khan Yogi, which he has precisely penned in his magnum opus poetic treatise “Saheedan E Wafaa”,

ਕਰਤਾਰ ਕਿ ਸੌਗੰਧ ਹੈ, ਨਾਨਕ ਕਿ ਕਸਮ ਹੈ, ਜਿਤਨੀ ਭੀ ਹੋ ਤਾਰੀਫ਼ ਗੋਬਿੰਦ ਕਿ ਵੇ ਕਾਮ ਹੈ ॥


KARTAAR KI SAUGANDH HAI, NANAK KI KASAM HAI, JITNI BHI HO TAARIF GOBIND
KI WO KAM HAI ॥

ਹਰਿਚੰਦ ਮੇਰੇ ਹਾਥ ਮੇਂ, ਪੁਰ ਜ਼ੋਰ ਕਲਾਮ ਹੈ, ਸਤਿਗੁਰ ਕਿ ਲਿਖੂੰ ਵਸਫ਼ ਕਹਾਂ ਤਾਬਿ ਰਕਮ ਹੈ ॥

HARICHAND SIREY HAATH MEIN, PUR ZOR KALAM HAI, SATGUR KI LIKHUN WASAF,
KAHAN TAABI RAKAM HAI ॥

ਇਕ ਆਂਖ ਸੇ ਕੀਯਾ ਬੁਲਬੁਲਾ, ਕੁਲ ਬਾਹਰ ਕੇ ਦੇਖੇ, ਸਾਹਿਲ ਕੇ, ਮਝਧਾਰ ਕੇ, ਯਾ ਲਹਿਰ ਕੇ ਦੇਖੇ ॥


IK AANKH SE KIYA BULBULA, KUL BAHAR KO DEKHEY, SAAHIL KO, MAJHDHAR KO,
YAA LEHAR KO DEKHEY ॥



Earlier in the state of Delhi, the domain where Guru Maharaj Ji halted was known as Mochi Bagh and later the name got modified to Moti Bagh. Days surpassed and finally Badshah Bahadur Shah arrived. He was sitting on his throne at Red Fort and to let him know, Guru Sahib Ji announced his arrival at Delhi by shooting an arrow which got hit at the right foot of his Badshahi Throne. Astonishingly, the distance to Red Fort from that of Patshah Ji connoted to nearly 8 miles.

Acknowledging the Arrow to be of Hazur Sachey Patshah Ji, the Badshah took it as a miracle & perceiving this, the Ever-knowing Master shot another arrow which hit at the left with a note that this was not a miracle but a skill in archery. The Badshah was amply impressed with the skill and acknowledged Dashmesh Pita's supremacy. Currently, a Gurdwara named Gurdwara Sri Moti Bagh Sahib is constructed at this place, which finds its location at Nanak Pura, Ring Road of New Delhi.

Dasam Pita Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj had a summit with Badshah Bahadur Shah besides Hazrat Nizamuddin Dargah. Hazira Hazur was presented a guard of honour by the Mughal Army and Badshah himself received Guru Maharaj with utmost reverence and admiration. In the initial meeting, Guru Sahib Ji provided the particulars of all who were responsible for inflicting terror & lynching on innocent His Sikhs and Shahabzaade.




Badshah Bahadur Shah sought the aid of Zahira Zahoor Sahib Sri Guru Gobind Singh Ji Maharaj for the skirmish against Prince Azam. Lenient to all the rebels of Mughals, the Merciful Master extended His support to him. While Guru Maharaj Ji and Badshah Bahadur Shah were planning to seize Agra, Prince Azam reached Gwalior and thus, the clash commenced. Sachey Patshah Ji and Badshah were victorious whilst Prince Azam along with his son Bider Bakhat got killed.

Badshah Bahadur Shah fell at the consecrated Feet of Guru Maharaj Ji and implored,

***“My Master, not I rather You are the cause of my victory.
Please have Your mercy upon me by which I can ferry
across this worldly ocean and accomplish liberation”.***

Badshah Bahadur Shah bestowed a robe of honour to Bhai Kuldip Singh, a general of Dashmesh Pita Ji’s Khalsa Fauj and also sent jewels worth of 5 lakhs to Mata Sundri Ji. In the place where Guru Maharaj Ji encountered with Badshah Bahadur Shah was constructed a Gurdwara Sahib named as Gurdwara Sri Damdama Sahib by Baba Baghel Singh Ji in the year 1783 when he encamped in the state of Delhi with his 30,000 soldiers for the renaissance of Gur Khalsa Raaj.

Later, architectural modifications were made to this Gurdwara Sahib by Maharaja Ranjit Singh Ji who even constructed a Deorhi. Currently, this Gurdwara Sahib is




stationed at Nizamuddin East in New Delhi. Legend also prevails the state of Delhi was visited by the wives of Dasam Patshah Ji namely Mata Sahib Kaur Ji and Mata Sundri Ji. When Kalgidhar Pita departed for Sri Abchalnagar Sahib Ji (Nanded), a Mata Sahib Kaur Ji and Mata Sundri Ji resided in Delhi.

Mata Sundri Ji resided in Bhai Jawahar Ji's abode but since the year 1727, Mata ji resided in a newly constructed building named Mata Sundri Haveli which was later converted to Gurdwara Mata Sundri. Mata Ji used to guide the distressed Sikhs which are evident from the Huqumnama issued with her seal and authority. Mata Sahib Kaur Ji used to accompany Kalgidhar Patshah Ji in all His travels but the ultimate destination connoted to Sri Abchalnagar Sahib Ji (Nanded).

Hazur Sachey Patshah Ji gifted with 5 weapons of Miri Piri Dey Malik Chhevin Patshah Ji to Mata Sundri Ji which are still being preserved at Gurdwara Sri Rakabganj Sahib Ji & sent her back to Delhi. After Mata Sahib Kaur Ji and Mata Sundri Ji shed their mortal coils, their cremation done at Gurdwara Sri Bala Sahib Ji. Currently, the Samadh of Mata Sahib Kaur Ji is stationed besides the main Darbar Hall and that of Mata Sundri Ji lies to the exterior of Gurdwara Sahib.

With reference to the context of post Guru period, the state has witnessed the most brutal & heart shattering



martyrdom of Guru da Banda, Baba Banda Singh Ji Bahadar. The life, times & the martyrdom of his can be leafed through from my authored book “Shuja E Qalandar Baba Banda Singh Ji Bahadar” where I have referred to 14 contemporary Persian Sources along with the book getting authenticated from various Panthic Vidwaan & Govt. Officials as well.

In the Persian Chronicles, Muntakhib ul Lubab and Farrukh Shiyar Nama, the author Syed Kafi Khan states that the last combat fought by Baba Banda Singh Ji Bahadar was at Gurdas Nangal Fort (Gurdaspur). Getting terrified by the gallantry and warfare excellencies of Baba Banda Singh Ji Bahadar, the Mughals had to enclose the Fort with 60,000 soldiers for attacking the Sikhs under Daleri Chand Abdul Sammad Khan, his son Khan Bahadar Zakariya Khan, Hakim Kamruddin Meeratash & Hakim Sarbara Khan.

Though the Sikhs were in countable number of 350, the confrontation ensued for 8 long months and ultimately, when the Sikhs commenced facing the lack of resources, they decided of getting capitulated. Also, the topography, geography and the kinds of weapons used were responsible for the submission. Consequent to the seizure of Baba Banda Singh Ji Bahadar, Hakim Kamruddin Meeratash penned a message to Mughal Badshah Faruq Shiyar, stating the underneath lines,


“Baagi Banda has surrendered, is now under arrest and has been knotted to iron manacles. Should he be killed here / taken to Lahore / sent to Delhi?”

The joys of Badshah Faruq Shiyar knew no bounds and hence, he ordered for rendering the Namaz twice more, dispersed wealth among the destitute and commanded his messenger, Muhammad Kasim to inscribe a letter to Hakim Kamruddin Meeratash for sending Baba Banda Singh Ji Bahadar Ji to Delhi for his Katal. Caged on an elephant, Baba Banda Singh Bahadar was escorted by Daleri Chand Abdul Sammad Khan, his son Khan Bahadar Zakariya Khan, Hakim Kamruddin Meeratash & Hakim Sarbara Khan towards Delhi.

Whilst reaching on the outskirts of Sirhind, Daleri Chand Abdul Sammad Khan probes the underneath penned lines to Hakim Kamruddin Meeratash,

“Won’t it be an insult for all of us to present only a handful of 350 Sikhs to Badshah Faruq Shiyar as we had a combat for 8 months accompanied by 60,000 soldiers!”

Comprehending such words, a Fatwa (execution order) was raised seeking the followers of Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj to be beheaded and those who aid in this will be rewarded with 6 to 14 Mohar. By 29th of February 1716 (a leap year), 3000 heads were inferred to be hung on long rattans and thus, 724 Sikhs chained on horses, Baba Banda Singh Ji Bahadar seized




in an iron cage along with his wife, Bibi Sushil Kaur Ji & son Baba Ajay Singh Ji (3.5 years) got departed for the state of Delhi. The streets of the state got enchanted with the roars of Khalsai Gur Fateh with the glaze of Sun getting reflected on the face of Sikhs.

Badshah Faruq Shiyar commanded the imprisonment of Baba Banda Singh Ji Bahadar along with 25 of his supreme generals in Salimgarh Fort where the daughter of Badshah Aurangzeb was caged. Prior to the present-day Public Library, a Kotwali was established where stood a Zallad with sword and a Qazi Saab with Muqaddam Quran Sharif. The Qazi ensued on querying for anyone who wish to embrace Islam will be granted with the cancellation of execution order.

Legend prevails that once a Sikh urged Qazi Saab to not let his time go in vain as none of the Sikhs will ensue for embracing Islam and hence, their execution to be performed at the earliest. Concludingly, it was the turn of Baba Banda Singh Ji Bahadar and on 9th of June, 1716 Hakim Kamruddin Meeratash, Sarbara Khan & Amin Khan approached him for convincing to embrace Islam or accept death. Baba Banda Singh Ji Bahadar grinned and articulated the underneath lines,

“When all the generals, Sikhs and even those younger / senior than me chose to accept martyrdom for the Khalsa Panth, then how can I embrace Islam being their Jathedar!”



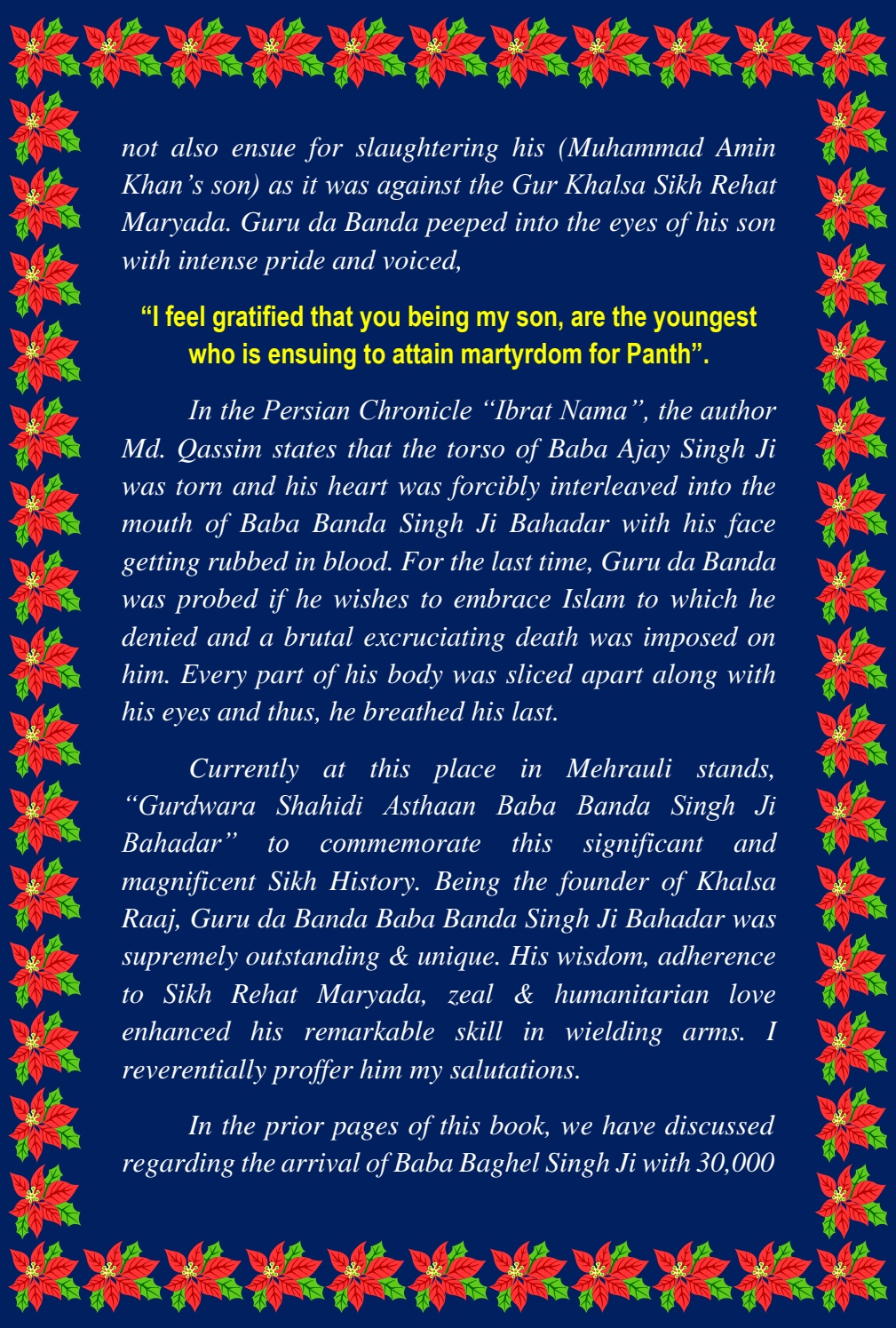
Heeding to such articulations of Baba Banda Singh Ji Bahadar, the Mughal Soldiers were commanded to produce him before Badshah Faruq Shiyar besides the Dargah of Khawaja Bakhtiyar which is currently stationed at Mehrauli near Qutab Minar. Seeing the Sikhs attaining Shahidi for the Gur Khalsa Panth, Baba Banda Singh Ji Bahadar closed his eyes and seemed distressed. Mughal Badshah Faruq Shiyar noticed this and articulated the underneath lines,

“Baagi Banda, couldn’t you endure to pay a glimpse to the blood of your own individuals? Just envision how unbearable it was for us to infer the bloodshed of humankind connoting to our Islam Religion”.

Baba Banda Singh Ji Bahadar smiled and retorted that none of the Sikhs have slaughtered any Musselman, rather they have slaughtered the supreme prejudices and atrocities who were against the theology of humanism & humanities. Regarding the closing of his eyes, he stated,

“I closed my eyes to make an Ardas to Sachey Patshah Ji and enquire that why he chose me the last among His Gur Sikhs for attaining martyrdom”.

Baba Ajay Singh Ji (4.5 years), the son of Baba Banda Singh Ji Bahadar was produced before him. Muhammad Amin Khan provided him with a dagger and commanded him to kill his son by getting teared his torso. Baba Banda Singh Ji Bahadar denied and voiced he can




not also ensue for slaughtering his (Muhammad Amin Khan's son) as it was against the Gur Khalsa Sikh Rehat Maryada. Guru da Banda peeped into the eyes of his son with intense pride and voiced,

"I feel gratified that you being my son, are the youngest who is ensuing to attain martyrdom for Panth".

In the Persian Chronicle "Ibrat Nama", the author Md. Qassim states that the torso of Baba Ajay Singh Ji was torn and his heart was forcibly interleaved into the mouth of Baba Banda Singh Ji Bahadar with his face getting rubbed in blood. For the last time, Guru da Banda was probed if he wishes to embrace Islam to which he denied and a brutal excruciating death was imposed on him. Every part of his body was sliced apart along with his eyes and thus, he breathed his last.

Currently at this place in Mehrauli stands, "Gurdwara Shahidi Asthaan Baba Banda Singh Ji Bahadar" to commemorate this significant and magnificent Sikh History. Being the founder of Khalsa Raaj, Guru da Banda Baba Banda Singh Ji Bahadar was supremely outstanding & unique. His wisdom, adherence to Sikh Rehat Maryada, zeal & humanitarian love enhanced his remarkable skill in wielding arms. I reverentially proffer him my salutations.


In the prior pages of this book, we have discussed regarding the arrival of Baba Baghel Singh Ji with 30,000



Sikh troops to conquer Delhi and establish the Khalsa Raj. Tees Hazari in Old Delhi which is recognised for housing the Principal Court Building has been named after the force of 30,000 Sikhs who overran the terrain of Rohilla Nawab Najib Daulah by crossing the River Yamuna from Shahdara and encamped here under Baba Baghel Singh Ji in 1783, prior attacking Delhi.

Sardar Baghel Singh set up a Chungi post near Sabzi Mandi to collect the tax on the goods imported into the city to finance the search and the construction of the Sikh Gurdwara. He often distributed sweets to the locals at the place which is now known as the Pul Mithai. On 8th of March pertaining to year 1783, the Sikhs captured Malka Ganj and Sabzi Mandi. Prince Mirza Sheikh, adhering to the orders of the Badshah tried to stopover the invaders but suffered downfall and got absconded.

On 9th of March pertaining to year 1783, the Sikhs captured Ajmeri Gate. There was a panic in the city and many took shelter in the fort. The Sikhs attacked the Red Fort on 11th of March pertaining to year 1783. The Badshah and all his guards, in fact everyone in the fort, hid themselves. Legend prevails that the Sikhs got informed of a weak spot in the wall of the fort, where the soldiers made a hole by ramming it with wooden logs; which is currently named as Mori Gate.




The Sikhs entered the Red Fort, hoisted the Keshri Nishan Sahib, and occupied Diwan-e-Aam. Baba Jassa Singh Ahluwalia's force under Shiromani Panth Akali Baba Buddha Dal anticipated to place their leader on the throne. But consecutively, Baba Jassa Singh Ramghariya craved for the throne by demanding immediate withdrawal of Baba Jassa Singh Ahluwalia from Diwan-e-Aam. Baba Jassa Singh Ahluwalia stepped down gracefully to avoid conflict amongst the Sikhs.

Mughal Badshah Shah Allam II had to ultimately ensue for a settlement with the assistance of Begum Samru of Sardana, like-minded to allow Baba Baghel Singh Ji for constructing Gurdwara Sahiban Sikh Historical Sites and receive Six Anna in a Rupee (37.5%) for all the octree duties in the capital. The Sikhs decided to leave Delhi with the bounty. Under the Sikh-Mughal Treaty, Baba Baghel Singh Ji Dhaliwal constructed 7 Gurdwara Sahiban associated with Guru Sahiban in the state.

The construction of Gurdwara Sahiban was to be finished within a year at the most as the works were steady and ceaseless. Thus was the chronology of the Gurdwara that were constructed in Delhi –

1. The first and second Gurdwara were built in the memory of Mata Sundri Ji and Mata Sahib Kaur Ji, the wives of Dashmesh Pita Satguru Dhan Dhan Shri Guru Gobind Singh Ji Maharaj who visited the state of Delhi.

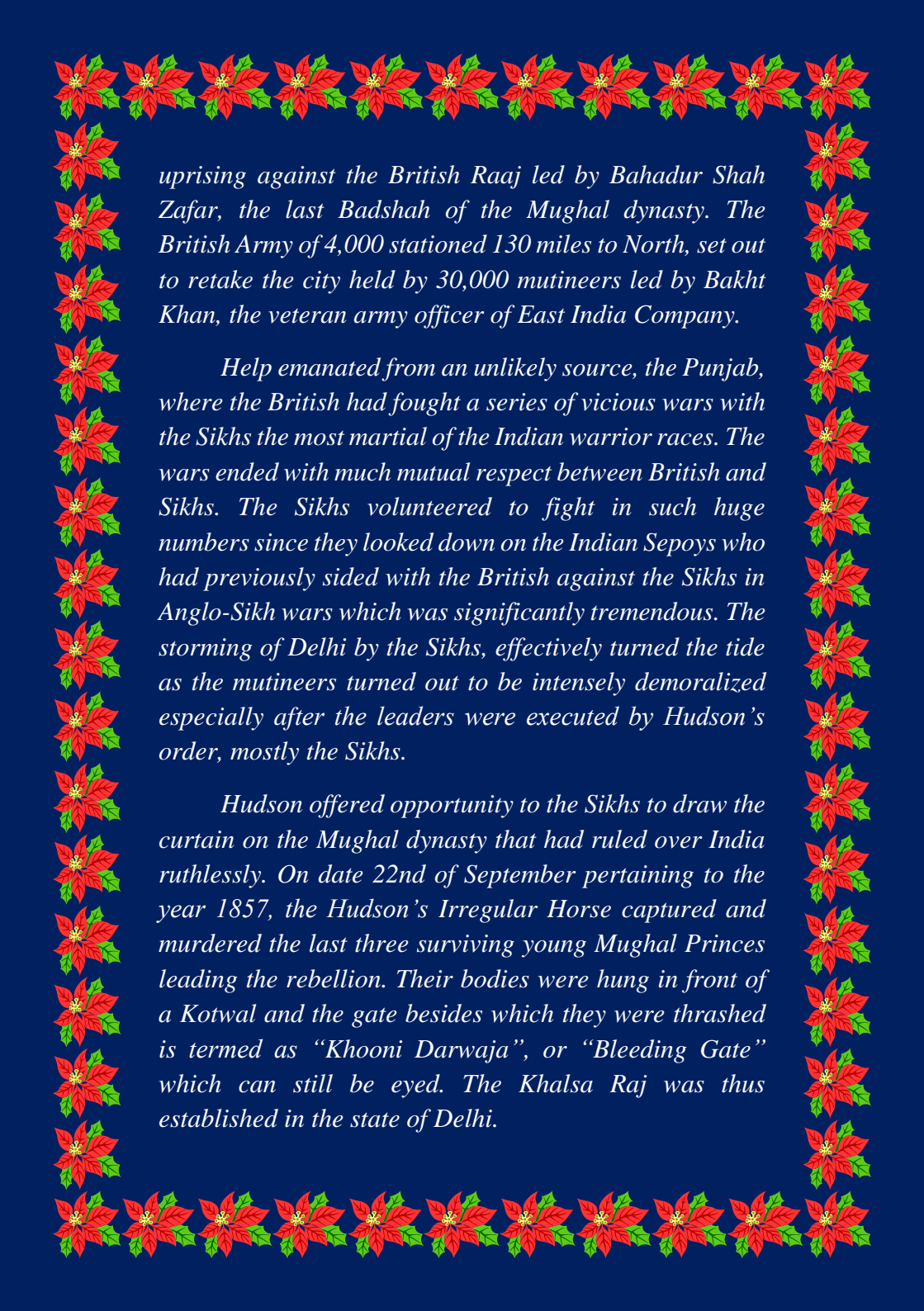


2. The third Gurdwara built was Gurdwara Bangla Sahib at the same palace of Raja Jai Singh where Satguru Shri Guru Harkrishan Ji had stayed.

3. The tombs were constructed on the bank of River Yamuna at the places where cremation of Satguru Shri Guru Har Krishnan Ji, Mata Sundri Ji & Mata Sahib Kaur Ji were performed by the Sikhs.

4. There were two Gurdwara constructed associated with Satguru Shri Guru Tegh Bahadur Ji. One was Gurdwara Sis Ganj Sahib at the Kotwal where Guruji was beheaded and the other was at Rakabganj where Guruji's headless body was cremated by Lakhi Banjara. This was termed as Gurdwara Sri Rakabganj Sahib currently serving as the headquarters of Delhi Sikh Gurdwara Management Committee as well as S.G.P.C. Sikh Mission.

At both these places mosques had been built. In order to build Gurdwara Sahiban it was perceived that the mosques had to be demolished. On 1st of October, it was the day of Dussehra when the Sikhs rode to Rakabganj Sahib post to the Dussehra Mahattam Paath. The Muslims were in a state of intense grave but Baba Baghel Singh Ji Dhaliwal pulled down a portion of the compound wall which obstructed the construction of Gurdwara Sahib. Post to the completion of construction, Baba Baghel Singh Ji Dhaliwal appointed a Granthi Singh for Gurdwara Sahib. The year 1857 inferred an



uprising against the British Raaj led by Bahadur Shah Zafar, the last Badshah of the Mughal dynasty. The British Army of 4,000 stationed 130 miles to North, set out to retake the city held by 30,000 mutineers led by Bakht Khan, the veteran army officer of East India Company.

Help emanated from an unlikely source, the Punjab, where the British had fought a series of vicious wars with the Sikhs the most martial of the Indian warrior races. The wars ended with much mutual respect between British and Sikhs. The Sikhs volunteered to fight in such huge numbers since they looked down on the Indian Sepoys who had previously sided with the British against the Sikhs in Anglo-Sikh wars which was significantly tremendous. The storming of Delhi by the Sikhs, effectively turned the tide as the mutineers turned out to be intensely demoralized especially after the leaders were executed by Hudson's order, mostly the Sikhs.


Hudson offered opportunity to the Sikhs to draw the curtain on the Mughal dynasty that had ruled over India ruthlessly. On date 22nd of September pertaining to the year 1857, the Hudson's Irregular Horse captured and murdered the last three surviving young Mughal Princes leading the rebellion. Their bodies were hung in front of a Kotwal and the gate besides which they were thrashed is termed as "Khooni Darwaja", or "Bleeding Gate" which can still be eyed. The Khalsa Raj was thus established in the state of Delhi.

A NOTE ON THE AUTHOR OF THIS BOOK



Whatever happens in this cosmos, happens for a purpose and the nature conspires to let you meet with the people who are destined to significantly touch your soul and leave a lifelong impression in your hearts. I feel paucity of words to express my deep reverence and admiration for Mr. Abinash Mahapatra, the youngest enlightened author, my treasured and precious friend who was born on 1st of June, 1998 (aged 22 years).

What inspires and stuns most is the normalcy with which he holds this divinity within him being a renowned Sikh History scholar! Gurmat is the thread that weaves through the breath in every facet of existence of this enlightened author. I remember the significant fine morning on which Waheguru Ji blessed me with an opportunity to meet His unusually profound devotee. A prominent Sikh History Scholar who has been highly honoured for his writings by Gurmat Mahapurakh Sant Baba Kulwant Singh Ji (Jathedar, Sachkhand Sri Hazur Abchalnagar Sahib, Nanded), Govt. of India and Various Sikh Organisations, yet, he is so down-to-earth that one who is not introduced to his versatility can hardly imagine it. His humility is amply reflected in the fact that he calls himself a servant of the Khalsa Panth and implores others to do the same. His voluminous books entitled “The Sikh History of East India” & “The Sikh History of Deccan India” have been prefaced by Gurmat Mahapurakh Sant Baba Kulwant Singh Ji (Jathedar, Sachkhand Sri Hazur Abchalnagar Sahib, Nanded) and are series of compilations which encompasses 15 of the 38 books written by him till date. Also, two of his books, namely, “The



Sikh History of Nepal” & “An Account of Baisakhi” have been widely recognised by Singh Sahib Bhai Jyotinder Singh Ji (Hon. Junior Jathedar of Takhat Sachkhand Sri Hazur Abchalnagar Sahib, Nanded), The Sikh Missions of Shiromani Gurdwara Parbandhak Committee (Sri Amritsar Sahib) and innumerable Sikh Intellectuals as well as Dignitaries residing all across the globe. His consecrated efforts to unleash the Sikh history and travels of the Sikh Gurus concealed in the lanes of distinct portions of the globe, introduces an entirely new epoch of the lives of the Sikh Gurus. His books are an eye opener as the contents help to reveal the Udasis of the Sikh Gurus where the oneness of human souls, the "Sikh" within each human being has been beautifully unfolded. The accuracy, precision and the devotion in describing the Sikh History by a man not born in a Sikh family, itself adds on to the uniqueness of these books and makes them worthy to be read by every human being who believes the concept of Guru Nanak Sahib Ji's concept of “Ek Onkar” (There is One God).

I express my immense pleasure, love and extreme pride to write few words on the author as he has broken all the shackles of religious parochialism and brought in our hands these divine revelations which will be prized possessions of Sikh History for the generations to come. The amount of courage which I had mustered to write this note is trembling and hence, I conclude hereby as speck of dust dream can never describe the expansion of an enlightened soul. My prayers and best wishes for my most treasured and cherished friend.

*Dr. Jasleen Kaur
(Mrs. Punjaban, 2019)*

Assistant Professor – Guru Hargobind Khalsa College of Education, Gurur Sar Sadhar, Ludhiana (Punjab).



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(N.B. – This book is meant for free distribution in a motive of inspiring the mankind to blend with the Magnificent Sikh History and Sikh Dharam Parchar commemorating 400th Birth Anniversary of Nauvey Patshah Satguru Sri Guru Tegh Bahadur Sahib Ji Maharaj).

Address for Correspondence

Abinash Mahapatra
President – Punjabi Global Foundation (Odisha Chapter)
At – Makalpur, Po – Motiganj, Dist. – Balasore, Odisha (756003).
Mobile – 9439394882, 8984048446.
Email – pubpgfodisha@gmail.com